

THE
PROMETHEUS
BOUND

OF
ÆSCHYLUS

*Edited with Introduction, Translation
and Notes by*

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J. M. DENT & SONS LTD.
ALDINE HOUSE : LONDON
1922

Introduction

The Fire-bringer. The origin of fire strikes the imagination of the savage as a mystery, and gives rise to countless stories of a Fire-bringer of one form or another. So widespread are these stories that they do not admit of belief in any common source other than the natural temper of undeveloped man whenever and wherever he exists. The Fire-bringer sometimes produces fire by friction, but generally he steals the fire from the gods, or from some other favoured creatures who have it in their keeping, and he is differently conceived of as bird, or beast, or man, or god.¹

To the Greeks the Fire-bringer was the Titan god Prometheus, the forethoughtful,² who, in the service of man, whom he loved, defied Zeus and stole fire from the gods, stored in a fennel stalk.

Prometheus in Myth. Hesiod. The story of Prometheus first appears in Greek literature in Hesiod. It is told with

¹ Cf. A. Lang, *Modern Mythology*, p. 193. The Australians have various tales. It is a blackfellow who climbed a rope to the sun, or a man who stole it from two women, or the hawk that stole it from the kangaroo rat, who had previously produced it by rubbing sticks together. This last story combines both the fire-drill and the fire-stealing elements.

² From *προμηθεα*, forethought. The connection of the word with the Sanskrit *pramanthas* (rubber), which associates Prometheus with the notion of the fire-drill rather than with the stealing of fire, is now generally questioned. Even if etymologically correct, it would seem to have retained no place in the consciousness of the Greeks themselves.

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some variations both in the *Theogony* and in the *Works and Days*.

Prometheus, the son of Titan Iapetos and Klymene (*Th.* 507), pitted his cunning against that of Zeus.

At a banquet of gods and men he divided an ox into two portions, the one consisting of the flesh and the inward parts which he covered with the paunch, and the other of the bones which he wrapped in fat; and he gave Zeus his choice. But Zeus *advisedly* (so says Hesiod) chose the worse portion,¹ for he was meditating evil for men. So Zeus withheld fire from men (*Th.* 535-564). But the good Prometheus stole it in a fennel stalk and gave it to them (*Th.* 565-567; *W. and D.* 50-52).

Then Zeus devised fresh evil for men, and sent Pandora to be their bane.² So impossible is it to outwit the mind of Zeus. And Prometheus he caused to be bound in chains and sent an eagle to devour his liver, and nightly that portion was renewed that the eagle ate by day; but at last, with the good-will of Zeus, Herakles was sent, for his own glory, to kill the eagle and to set Prometheus free; and Zeus ceased from his anger (*Th.* 521-533).

Prometheus in Local Cult. But in sharp contrast with Hesiod's Prometheus, whose cunning was pitted in vain against the greater cunning of Zeus, there existed in Athens in the time of Aeschylus another aspect of Prometheus, preserved

¹ This story is to account for the fact that this portion was offered by men in sacrifice to the gods.

² In *Theogony* (571-593) it is the woman herself who is the source of ill; but in *Works and Days* (70-105) she was received, against Prometheus' counsel, by his brother Epimetheus (Afterthought); and she had a jar out of which, when she took off the lid, all manner of evils flew; but at the bottom of the jar lay Hope, and before Hope too escaped she shut to the lid.

in a local cult, in which he was honourably associated with Hephaistos and Athene as a giver of arts to men, or culture-god.

In the Academy at Athens, within the precinct of Athene, was an altar basis of early workmanship on which were sculptured the figures of two gods with a common altar, Prometheus and Hephaistos. Prometheus was represented as the elder—and stood upon the right with a sceptre in his hand—Hephaistos as the younger and subordinate (*Paus.* i. 30-32, and *Apollod.* quoted by *Schol. on Soph. Œd. Col.* 57). And from this altar to some point in the city the Athenians ran in the yearly torch-races in their honour, in which the first to bring his torch, still burning, to the goal was held to be the winner—a festival born of the old custom of renewing from time to time at a pure fount fire polluted by the use of man, and in this case at the altar of the first Fire-bringer, Prometheus (*Wacke in der Fackelwetlauf, Hermes*, 7 (1873) pp. 437-452, quoted by Frazer, *Paus. Comment.* vol. ii. p. 391).

Prometheus in Æschylus. Æschylus has drawn from both sources, adding, omitting, transforming at will, in the Trilogy of which the *Prometheus Bound* is now generally taken to be the first play, *Prometheus Unbound* the second, and *Prometheus the Fire-bringer* the third.

He passes over the story of the sacrifice and of Pandora and conceives of fire as being now first given by Prometheus to man, not fallen from an age of gold, as in Hesiod, but not yet risen higher than the beasts, till civilised by him despite the gods, so giving expression to the old belief in the essential impiety of human progress.

Outline of Story. “*Prometheus Bound.*” To Æschylus the story of the theft of fire by Prometheus is closely knit up with the story of the ousting of the Titan Kionos by his son Zeus. It is in fact an episode in the conflict of the old order of the

Titan gods with the newer order of Olympian Zeus, and the conflict itself and the part played in it by Prometheus lie at the very heart of the Promethean Trilogy.

Zeus rebelled against his father, Kronos, who was aided by his Titan brothers and sisters, children of Gaia (Earth) and Ouranos, who had himself in his time been dethroned by Kronos.

Prometheus, taught by his mother, whom Æschylus calls Themis Gaia, "one form of many names," knew that victory lay not in force but in wisdom. He urged this on the Titans, but in vain. Then with his mother he took his stand by Zeus and helped to dethrone and imprison Kronos; by which impiety Zeus incurred the anger of the Erinyes, his father's embodied curse,¹ which works implacably, resistlessly. Further, he helped to set Zeus in his place, and to allot their several honours to the gods.

But Zeus took no heed of men. He was for destroying their race and making a new one. And none opposed him but Prometheus. But he, in pity, saved them; he stole and gave them, among other blessings, fire; and Zeus, for punishment, sent Hephaistos, with Kratos and Bia, to chain him to a rock in Scythia. Here the play begins.

Hephaistos, with the willing aid of Kratos, reluctantly fulfils his task. Prometheus, left alone, now first speaks and calls on the powers of nature to see his shame. But he foreknew the doom that he was bringing on himself and knows he cannot combat Fate.

The chorus of nymphs, children of Titan Okeanos, approach in their winged car, to bring him sympathy, and to them he tells his story and his sure confidence that Zeus will yet one day have need of him and that they two will be reconciled. Next comes Okeanos, who has made his peace with Zeus, to offer counsel of acquiescence in the will of Zeus and his own services as mediator, which offer Prometheus puts by, bidding him go safely home again; and when he is gone rehearses to

¹ 515-520; 910.

the nymphs all the blessings that he has conferred on men, and the arts by which he has raised them from their primal state of impotence. For this he suffers, but is content to let things run their course, knowing that not even Zeus is stronger than necessity, which is itself controlled by the "triple Fates and the mindful Erinyes."¹ This is followed by the entrance of Io, the cow-horned maid, a fellow-sufferer at the hands of Zeus, driven from land to land by Zeus' love and Hera's jealousy. She tells her story, and to her and to the nymphs Prometheus foretells the rest of her journeyings, which shall end at last in a union with Zeus, of which will come in the thirteenth generation Prometheus' own deliverer;² and he flaunts the knowledge of a secret told to him by Themis, which gives him a hold over Zeus: that Zeus, if not forewarned, will make a marriage,³ the fruit of which will be mightier than Zeus himself. Io goes out, and Prometheus, grown more reckless, taunts Zeus with this secret of the marriage, through which shall be accomplished the curse of his father, Kronos.⁴ Hermes appears, a messenger from Zeus, to wring the secret from him. But Prometheus is obdurate. Unshaken by threats, he keeps it safe; and, unforsaken by the nymphs, he disappears with them in a convulsion of nature, sent for his punishment by Zeus, calling at the last as at the first on Earth, his mother, and on Air, to witness the injustice of Zeus.

"Prometheus Unbound." The story of the *Prometheus Unbound* must be gathered from the few fragments that have come down to us, supplemented by forecasts of what would happen contained in the *Prometheus Bound*, by direct references to the play in later writers, and by versions of the story which are presumed to be based upon this play.

When the play opens Prometheus is seen still fettered to the rock, which, after long ages, has reappeared (*P. B.* 1021) at a

¹ 516, see p. 4.

² Herakles.

³ With Thetis.

⁴ See p. 4.

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spot in the Caucasus¹ (*Cic. Tusc.* ii. 10). He is visited by the eagle (*P. B.* 1022), which gnaws at his liver, renewed as fast as it is devoured. He longs to die (*Cic. Tusc.* ii. 10).

Zeus has released from Tartaros his father, Kronos, and the Titans, who come to look upon Prometheus' sufferings (*P. U. Frag.* 1, quoted by Arrian). They form the chorus of the play.

In the absence of direct evidence we cannot be sure how the reconciliation of Zeus and Prometheus was effected. In the list of the *dramatis personæ* of the *Prometheus Bound* in the Medicean MS., the names of Ge and Herakles stand after Okeanos. Herakles we know to have been one of the characters of the *Prometheus Unbound*, and it is more than likely that Ge (that is, Gaia), the mother of Prometheus, also belonged to this play, and was the mediator between him and Zeus, inducing Prometheus to disclose the secret in return for the promise of his release (cf. *Hygin. Fab.* 54). Herakles, sent by Zeus, if we may follow Hesiod and *Hygin. Fab.* 54, shoots the eagle (*P. U. Frags.* v. and vi.); and Prometheus, in another geographical passage, describes to him his journey to the Hesperides (*Frag.* vii.-x.). A willing substitute is found, moreover, for Prometheus (*P. B.* 1027) in the Centaur Cheiron, who, hit by the poisoned arrow of Herakles, longs for death, which as an immortal he cannot have (acc. to *Apollod.* ii. 5, 45, and ii. 10).

Who finally unloosed Prometheus' bonds we do not know—perhaps Herakles (*P. B.* 772), possibly Hermes. At any rate he was released, and afterwards wore a crown of withies as a voluntary penance in token of his submission to the will of Zeus (*Athenæus*, xv. 672 E, 674 D).

"Prometheus the Fire-bringer." Of *Prometheus the Fire-bringer* only one line has been preserved, and that tells nothing.²

¹ It is conceivable that this is a misconception of Cicero's, and that the scene is really the same as in the *Prometheus Bound*.

² σιγῶνθ' ὅπου δεῖ καὶ λέγων τὰ καλῖα (quoted by Gellius, xiii. 19).

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There is, besides, a reference to the play in a Scholium on *Prometheus Bound*, 94,¹ which decides the position of this play as the last rather than the first of the Trilogy. It is probable that it dealt with Prometheus, not as the first fire-bringer to the race of man, but rather as the fire-bringer to the Athenians, after his reconciliation with Zeus; and with his establishment in Athens as a culture-god, in conjunction with the Olympian Hephaistos and their own goddess Athena, with special reference to the yearly torch-race in his honour. This play has sometimes been identified with another play by Æschylus, *Prometheus Purkæus* (*Prometheus the Fire-kindler*), of which a couple of lines have survived;² but this is now generally taken to be distinct, and to have formed the Satyr play of another Trilogy which included the Persai.

Interpretation of the Trilogy.³ Of the three plays then, of the Trilogy, the *Prometheus Bound* alone survives intact, and in the absence of the *Prometheus Unbound* and *Prometheus the Fire-bringer* our interpretation of the *Prometheus Bound* is necessarily somewhat tentative. We can only grope after Æschylus' meaning in the uncertain light of what is left of the Trilogy, and of such others of his plays as have come down to us.

The hardest problem of the play for us lies in appraising the characters of Zeus and Prometheus; for a difficulty confronts us here that nothing but the missing *Prometheus Unbound* could definitely solve.

¹ ἐν γὰρ τῷ πυρφόρῳ τρεῖς μυριάδας φησὶ δεδέσθαι αὐτόν. "In the *Fire-bringer* he says that he had been bound for 30,000 years."

² (α) τράγος, γένειον ἄρα πενθήσεις σύ γε.

—Quoted by Pollux, 10, 64.

(β) λιᾶ δὲ, πῖσσα κ' ὠμολίνου μακροὶ τόνοι.

—Quoted by *Plut. Moral.* 86 F.

³ The substance of this part of the introduction appeared in the *Classical Review*, March 1904.

The Zeus of the *Prometheus Bound* seems far removed from the Zeus, conceived as a god of justice, and power, and wisdom, whom we find foreshadowed in the earlier plays and consummated in the latest—the Oresteian Trilogy—and it is at first sight not easy to reconcile the two.

Some have thought that Æschylus, for the purpose of this play, frankly accepted the old crude Zeus of early myths, or wished to present him as a harsh and lawless tyrant triumphantly defied by the friend of man.

But such a treatment is absolutely inconsistent with the attitude of Æschylus as a religious teacher maintained elsewhere. From the conflicting and often degrading conceptions of the Zeus of early myths he had already worked out for himself a more spiritual conception of deity, which, as has often been pointed out, had much in common with the monotheism of the Hebrew prophets, and it would be difficult to believe that he had deliberately debased this god. Moreover, this view leaves out of account, or renders incomprehensible, the *Prometheus Unbound* with its ultimate reconciliation between the two.

Others again take the opposite line, and see in Zeus' action sternness but not harshness, discipline not injustice, towards an unrepentant rebel who is finally discomfited, and find no fundamental discrepancy between this Zeus and the Zeus of other plays.

But can this view be maintained with any greater satisfaction than the other? Is it really possible to see in Zeus' action divine justice consistently displayed, misread as harshness by the blindness of Prometheus?

To each of these interpretations alike the way is barred. Shelley, feeling the impossibility of reconciliation between Prometheus and the malevolent Zeus of the *Prometheus Bound*, abandoned Æschylus in his own *Prometheus Unbound*, and gave his own solution of the difficulty by recasting the *dénouement*. Those who, taking as their standpoint Æschylus' maturer type of Zeus, insist on the essential identity of the two conceptions, do so against the evidence of the text itself. For what is the

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impression left upon us by the two after an unbiassed reading of the play?

There is no denying, as it seems to me, that Zeus comes out of it rather badly. He ousts his father, torments with his love an innocent girl, and, forgetful of the help Prometheus gave him, pursues him with vindictive cruelty, first for his gift of fire to man, but, from the end of the *Prometheus Bound* onwards, for his refusal to reveal to him the secret of the marriage which will unseat him from his throne. We must notice, too, that Æschylus uses in describing him expressions¹ that could hardly fail to suggest to an Athenian audience an irresponsible despot of the type of the Persian king, a type particularly repugnant to the Athenians, to whom the Persian wars were still a living memory, and who owned no authority higher than "the law."² Why should he court comparison with such a type if his Zeus was to command unmixed respect?

And what of Prometheus? For love of man he has defied the ordering of Zeus and suffers for it, but is upheld by the knowledge, unshared by Zeus, of what is fated.

There is no doubt that, as far as this play is concerned, it is Prometheus and not Zeus that makes the direct appeal to our sympathies, yet we can have no doubt that Prometheus is not to be accounted blameless. As a fact, each of them is criticised by friends as well as foes, and if Zeus is harsh, Prometheus is presumptuous and defiant and has sinned against that essentially Greek maxim "nothing in excess."

Hephaistos, a god of the new order, the very god whose prerogative of fire has been filched away, admits the harsh-

¹ *P. B.* 10 The "tyranny" of Zeus.

50 "For none is free but Zeus."

150 "Zeus lawlessly holds sway."

188 "Zeus is harsh and keeps justice to himself."

326 "... It is a harsh despot and irresponsible who rules,"
&c.

² Cf. *Herod.* vii. 104.

ness of the new ruler and has sympathy with Prometheus, while allowing that he has acted "beyond the right" (30). The nymphs, daughters of Titan Okeanos, are naturally champions of Prometheus against the god who "lawlessly holds away and hides the mighty things of old" (150-151), but for all their delicate sympathy they frankly tell Prometheus he has "erred" (261) and "gone beyond due limit" (507) in his gift to man, and counsel a less stubborn tongue (182, 932, 936). And Okeanos, who has come to terms with Zeus, charging his sympathy with good advice, upbraids him for disregarding two such vital saws as "know thyself" (311), and "nothing too much" (329). Of the rest, Io, as another victim of Zeus, alone has no condemnation for Prometheus, while Hermes shows all a lackey's servility to Zeus.

According to the evidence of the play itself, then, both Zeus and Prometheus have offended. They have been guilty of ὕβρις,¹ insolence, which carries retribution in its train. Each of them, one would imagine, must give way a little before that reconciliation is possible which is foreseen by Prometheus in the *Prometheus Bound* (194), and is, as we know, effected in the *Prometheus Unbound*.

And in the *Prometheus Unbound* it is plain that the attitude of both is changed. But it is Zeus who is the first to change. He has released Kronos and the other Titans, thereby, as we know on the evidence of the *Eumenides* (641-646), appeasing the Erinyes and rendering himself no longer inevitably doomed to fall. He is no longer in conflict with "the triple Fates and the mindful Erinyes" (516), and is ready now to give Prometheus his freedom as the price of the secret. Before this Zeus Prometheus' defiant stubbornness breaks down: he is ready to see in him the new power which is destined to prevail and to acquiesce in his ordering. Reconciliation is no longer hard.

¹ Cf. Caesar's review of Schoemann's edition of *P. B.* in the *Zeitschrift für das Alterthum*, 1845, n. 41, p. 331.

Prometheus submits, but it is to an altered Zeus that he submits. Between this Zeus and the Zeus of the *Oresteia*, there is nothing essentially discrepant. And in *Prometheus the Fire-bringer*, if we may deal in guesswork, the reconciliation goes further, and Prometheus is himself received as a culture-god among the number of the new gods.

What then are we to make of the Zeus of the *Prometheus Bound*, and how is he to be reconciled with the Zeus of the other plays? It is easy to insist on the discrepancy, but we cannot stop there; we must correlate the two conceptions, and we must do this, if we can, by some other means than by unduly idealising the Zeus of the *Prometheus Bound*.

Æschylus was dealing in these myths with very primitive material, and the old myth-makers, as we know, did not trouble themselves about the moral aspect of their Zeus. Æschylus did; and he set his own stamp upon these tales and moralised them up to a certain point by making good spring from the seeming cruelty of Zeus. The ousting of Kronos stands with him for the supersession of the rule of force by the rule of reason; the pursuit of Io has as its outcome the founding of a line from which Prometheus' deliverer was to spring; and Prometheus' punishment is punishment rightly falling on a rebel against the ordered harmony of Zeus. But when all is said and done the impression remains that he is a harsh Zeus, a crude Zeus, a primitive Zeus, and not the Zeus of the *Oresteian Trilogy*. If the ousting of Kronos by his son does symbolise the installation of a higher conception of godhead, yet the act was impious, involving as it did a father's curse; if from Io's union with Zeus sprang Prometheus' deliverer, yet such a Zeus was obsolete; and if Prometheus was justly punished for defying Zeus, yet the temper of Zeus was changed before the reconciliation could be made.

Æschylus had here such savage old tales to deal with that not even his genius could wholly purge them of their grosser elements, and he was confronted by the stubborn task of graft-

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ing his own more spiritual conception on the rugged stock of early myth. As man develops, his conception of deity develops; but Æschylus, preserving the continuity between two widely disparate conceptions of Zeus, seems to ascribe this development to Zeus himself.

On this view the Zeus of the *Prometheus Bound* is an undeveloped Zeus, who falls as yet far short of the type conceived by Æschylus' imagination, which found its realisation, we may believe, in the *Prometheus Unbound* as in the other plays. As long ago as 1824 Disen¹ maintained this view of the development of Zeus, but it has not even yet by any means found general acceptance. To test its soundness we must look to the play itself.

In the *Prometheus Bound* Zeus' power is barely established. Æschylus harps on its newness, and ascribes much of his harshness to this fact.² It is the moment of the transference of power from the old order to the new. By the help of Themis Gaia, Zeus has won the power that is henceforth to lie with wisdom rather than with force, but Zeus is no god of wisdom yet. He is at best but a god of righteousness in the making; for reason has not yet wholly dislodged violence, and it is in fact the transition state between the two. Side by side with the transference of power is being effected the transference of wisdom too. This was in Gaia's keeping, for the oldest oracles are Earth oracles; and long before the coming of Apollo, the representative of the dynasty of Zeus, Gaia had sat upon the oracular seat at Delphi, and after her, her daughter Themis.³ In Æschylus' individual treatment of the relationship of Gaia and of Themis to Prometheus we have, I think, a clear indication of his purpose.

By identifying Gaia and Themis in accordance with a local

¹ Disen's letter to Welcker, printed in *Welcker's Trilogie*, pp. 92-94.

² 35, *Heph. loqu.*: "Ever is he harsh who but newly holdeth sway," 150, &c.

³ *Eum.* 2, and Dr. Verrall's *Eurip. the Rationalist*, p. 222.

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Attic myth,¹ Æschylus endows the mother of Prometheus with the wisdom of the older order, and can, not unnaturally, make Prometheus, in his reading of Fate, more clear sighted than Zeus himself; for Themis Gaia has revealed to him in great measure the future course of things.

That Prometheus' foreknowledge was limited, or at times blurred by passion, is clear from such conflicting lines, among others, as 194 and 260, where he looks to reconciliation with Zeus, or 525, &c., where he looks upon his secret as a means of bargaining with Zeus, as compared with 756 or 909, &c., where he regards Zeus' fall as assured, and his own release as the natural sequence of this fall; but at least he had learned the lesson that Zeus had yet to learn, that Fate is irresistible.

Not till Zeus has appeased the Erinyes by the release of Kronos, whose curse evoked them, can he be said to have assimilated the wisdom that was Gaia's, and to be so far in harmony with Fate that his will and Fate can be identified.² And further, is there any hint of the way in which the development of Zeus was brought about?

The loss of the *Prometheus Unbound* leaves us sadly in the dark, but I would suggest that a clue may be found in lines 980-981, when from Prometheus, exasperated by the insolence of Hermes, is wrung the word (980) "Alas." Hermes replies, "Zeus has no knowledge of this word," to which Prometheus answers, "Time as it grows old teaches all things to the full." May we not interpret this to mean that, in the opinion of Æschylus, for Zeus, no less than for Prometheus, progress came through conflict, and that even he was not exempt from the law that he himself laid down for men (*Ag.* 177) that wisdom comes by suffering.³

¹ Preller Robert, 1², p. 475.

² Cf. *Agam.* pp. 56-59, where it is Zeus who sends the Erinyes against the transgressor.

³ See Dr. Verrall's note on line 170 in his ed. of *Æs. Ag.*

Between the wiser Zeus of the *Prometheus Unbound* and the Zeus of the *Oresteia* there is no gulf, and it is now possible to see the close relation of thought between these two Trilogies.

In both alike the real point at issue is the conflict of the older and the newer order of the gods, with this point of difference that, whereas in the *Prometheus Bound* we have the moment of transference, throughout the *Oresteia* we have portrayed the fulness of Zeus' power. This conflict typifies the struggle of an old religion, associated with Chthonic or Earth deities, with a newer religion represented by Zeus and his Olympian dynasty—a struggle which had its basis in historical fact, and which has been held to derive from racial difference.¹ In each Trilogy deities of the old order are pitted against the ruler of the new; and as in the *Eumenides*, the Erinyes, beaten in their blood-suit by Apollo, are pacified by Athene and invested with the honourable task of safeguarding the morals of Athens as the Semnai, or Awful Ones (to give them the name to which the play entitles them rather than that of the *Eumenides*), so in the *Prometheus Unbound* and in *Prometheus the Fire-bringer*, as we think, Prometheus, though he eventually submits to Zeus, does so without humiliation, and he too finds a place in the public religion of Athens as a culture-god in close association with Hephaistos and Athene.² For Æschylus is above all concerned to teach that the new order, while it prevails as was destined over the old, yet absorbs into itself what was best in the old, and by mutual concessions effects a reconciliation of conflicting elements without loss of dignity to either.

Date of the Play. Æschylus was born in 525 B.C. and died

¹ Prof. Ridgeway's *Early Age of Greece*, vol. i.

² It is noticeable that in the *Eumenides*, as in the *Prometheus*, Æschylus is making use of a distinctively local *Athenian* cult in the elaboration of his idea of reconciliation. Cf. Miss Harrison's *Prolegomena to the Study of Greek Religion*, p. 252.

in 456 B.C. Of his surviving plays the *Suppliants* is undoubtedly the earliest and is dated by some as early as before 490. The *Persians* appeared in 472, the *Seven against Thebes* in 467, and the Oresteian Trilogy in 458.

The date of the *Prometheus Bound* is uncertain. The description of the eruption of Etna (lines 369-374) suggested by an actual eruption in 479-8 or possibly by Pindar's¹ description of it in 474, gives an upward limit, and the downward limit is set by the *Oresteia* (*Agamemnon*, *Choephoroi*, and *Eumenides*) (458), which are admitted to be the latest of the extant plays.

The comparatively small part played by the chorus, the treatment of Io in art and on the stage,² the close relation of thought between this play and the *Oresteia* combine, among other considerations, to indicate a later rather than an early date; and on the whole it seems fairly safe to assign the play to some time between 467 and 458.

Mode of Presentation. In our almost total ignorance of the way in which plays were presented at Athens in the fifth century it is impossible to do more than indicate some of the questions that still wait for an answer.

There being no monumental evidence earlier than the stone theatres of the fourth century—for the wooden structures of the fifth have left no trace—we cannot even say with certainty whether in the time of Æschylus the plays were still acted on the old round dancing ground,³ or whether with the introduction of a second actor, perhaps, at the beginning of the fifth century, a low stage⁴ was erected for their use, in front of the σκηνή or booth, which served at once as background and as dressing-room.

¹ *Pind. Pyth. i.*

² Cf. *Die Io Saga*, by R. Engelmann, in the *Jahrbuch des Kais. deutsch. Archeol. Inst. Band*, xviii. 1903.

³ Cf. *Dörpfeld, das Griechische Theater.*

⁴ Cf. Haigh's *Attic Theatre* (2nd ed.).

The question of scenery is almost equally baffling. The introduction of scenery is attributed to both Æschylus and Sophocles, and it is likely enough that it came into use during the decade in which they were both exhibiting (468-458)¹; in any case it was presumably of the simplest kind. For the *Prometheus Bound* a background of rocks must have been presented or imagined.

There is the question too whether the part of Prometheus was played by a third actor—which is quite possible if the play was produced later than 468—or whether he was represented by a lay figure and his part spoken by the actor that played Hephaistos. And, further, we ask how the approach of the nymphs was effected. Did the winged car appear or not? And what of Okeanos upon his hippocamp? And, finally, was the storm and convulsion of nature at the end of the play and the engulfing of Prometheus and the nymphs represented in any way or left wholly to the imagination?

Nothing certain can be said; but in regard to all these points it is as well to bear in mind that the stage of Æschylus was in all likelihood eminently conventional, lagging far behind the daring originality of his conception, and leaving far more to the imagination than to modern minds seems at first probable or even possible

Text. Any text of the *Prometheus* must be based on the Medicean or Laurentian MS. (generally called "M") which is of the eleventh century.

I have consulted Wecklein's *Æschylus*, 1885; Wecklein and Allen, 1897; Sidgwick's *Æschylus* in the *Scriptorum Classicorum Bib. Oxon.* (Clarendon Press), 1902; Sikes & Willson (Macmillan), 1902; and others. Deviations from "M" which are generally accepted I have embodied without comment in the

¹ Cf. Haigh's *Attic Theatre*, p. 206.

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text; for others, the authority is quoted. Alternative readings of corrupt passages have occasionally been given in the footnotes.

Introduction, Translation, Notes. I desire to express here my sense of indebtedness to previous editions, translations, commentaries, &c., and to record my thanks to those friends who have given me counsel and help, especially to Dr. James Bonar for his kindness in reading the proofs and making many helpful criticisms.

THE
PROMETHEUS
BOUND
OF
ÆSCHYLUS

*Edited with Introduction, Translation
and Notes by*

JANET CASE

J. M. DENT & SONS LTD.
ALDINE HOUSE : LONDON
1922

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΙΑ.

ΚΡΑΤΟΣ ΚΑΙ ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.

CHARACTERS.

KRATOS AND BIA.

HEPHAISTOS.

PROMETHEUS.

CHORUS OF OCEAN NYMPHS.

OKEANOS.

IO, DAUGHTER OF INACHOS.

HERMES.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ

M = Medicean MS. *m* = Other MSS.

† = Corrupt MSS. reading.

ΚΡ. Χθονὸς μὲν ἐς τηλουρὸν ἤκομεν πέδον,
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.
Ἦφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς
ἅς σοι πατὴρ ἐφείτο, τόνδε πρὸς πέτραις
ὑψηλοκρήμυις τὸν λεωργὸν ὀχμάσαι
ἄδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.
τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
θνητοῖσι κλέψας ὥπασεν· τοιᾶσδέ τοι
ἁμαρτίας σφέ δέι θεοῖς δοῦναι δίκην,
ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

10

ΗΦ. Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
ἔχει τέλος δῆ, κούδεν ἐμποδὼν ἔτι·
ἐγὼ δ' ἄτολμός εἰμι συγγενῇ θεῶν

¹ ἄβατον, *m*, ἄβατόν τ', *M*. ἄβροτον, *Schol. on Hom. Il.* xiv. 78.

Prometheus Bound

Enter Hephaistos, with Kratos and Bia leading Prometheus.

Kratos. We are come to a plain of Earth, her uttermost, to Skythia's track, an untrodden wilderness. It is for thee, Hephaistos, to fulfil the charge which the father enjoined upon thee, to fix to beetling crags this doer of bold deeds in bonds unbreakable of adamantine chains. For thine was the glory, the brightness of fire, helper in all arts, that he stole and gave to man. This was the sin for which he must do penance to the gods, that he may learn to 10 brook the tyranny of Zeus and be stayed from his bent of love to man.

Heph. Kratos and Bia, for you two the word of Zeus is now fulfilled, and nought longer hindereth. For me, I have no heart to bind a brother god by force to this storm-beaten gorge.

Prometheus Bound

δῆσαι βία φάραγγι πρὸς δυσχειμέρῳ.
πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν·
ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ.
τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,
ἄκοντά σ' ἄκων δυσλύτοις χαλκέμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῃ, 20
ἔν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν
ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ
χροιάς ἀμείψεις ἄνθος· ἀσμένῃ δέ σοι
ἡ ποικιλείμων νύξ ἀποκρύψει φάος,
πάχνην θ' ἔψαν ἥλιος σκεδᾷ πάλιν·
ἀεὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.
τοιαῦτ' ἐπηύρω τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσων χόλον
βροτοῖσι τιμὰς ὥπασας πέρα δίκης. 30
ἀνθ' ὧν ἀτερπῇ τήνδε φρουρήσεις πέτραν,
ὀρθοστάδην, αὔπνος, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμούς καὶ γόους ἀνωφελεῖς
φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·
ἅπας δὲ τραχύς, ὅστις ἂν νέον κρατῇ.

Prometheus Bound ❧

But for all that there is necessity that I take
heart for this ; for it is a grievous thing to set
the father's word at nought. Thou daring
schemer, Son of Themis that counselleth aright,
it is against thy will and mine that I shall nail 20
thee fast with brazen bonds that cannot break
unto this rock remote from men, where thou
wilt hear no voice nor see the form of any
man ; but scorched by the blazing heat of sun
thy skin shall loose its bloom ; and glad shalt
thou be when night, star-clad, shall hide the
light of day ; and the sun shall once more
scatter morning's frost ; and ever will the
burden of the present ill torment thee ; for
there is none yet born that shall deliver thee.
Such is thy recompense for thy bent of love
to man. A god thyself, thou didst not dread
the wrath of gods, but beyond the right thou 30
didst give honours to mankind. For this thou
shall keep watch upon this joyless crag, upright
and sleepless, not bending the knee. And
many will be the unavailing groans and cries
that thou wilt utter. For the heart of Zeus
is hard to be entreated and ever is he harsh
who but newly holdeth sway.

Prometheus Bound

ΚΡ. εἶεν· τί μέλλεις καὶ κατοικτίζει μάτην ;
τί τὸν θεοῖς ἔχθιστον οὐ στυγείς θεόν,
ὅστις τὸ σὺν θνητοῖσι προὔδωκεν γέρας ;

ΗΦ. τὸ ξυγγενές τοι δεινὸν ἢ θ' ὁμιλία.

ΚΡ. ξύμφημ', ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων 40
οἶόν τε πῶς ; οὐ τοῦτο δειμαίνεις πλέον ;

ΗΦ. αἶέ γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηγνέισθαι· σὺ δὲ
τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην.

ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία.

ΚΡ. τί νιν στυγείς ; πόνων γὰρ, ὥς ἀπλῶ λόγῳ,
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

ΗΦ. ἔμπας τις αὐτὴν ἄλλος ὠφελεν λαχεῖν.

ΚΡ. ἅπαντ' ἐπαχθῇ πλὴν θεοῖσι κοιρανεῖν·
ἐλεύθερος γὰρ οὐτίς ἐστὶ πλὴν Διός.

ΗΦ. ἔγνωκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω. 50

ΚΡ. οὐκ οὖν ἐπεῖξει δεσμὰ τῷδε περιβαλεῖν,
ὥς μὴ σ' ἐλινύοντα προσδερχθῇ πατήρ ;

⁴⁰ ἐπαχθῇ, Stanley. ἐπράχθη, M.

Prometheus Bound

Krat. Come, come, why dost thou tarry and in vain
expend thy pity? Why dost thou not loathe
the god who is most hated of the gods, for
that it was thy privilege that he betrayed to men?

Heph. Strange is the bond of kinship, aye, and
fellowship.

Krat. I grant it, but to disobey the father's words 40
—how is that possible? Dost thou not dread
this more?

Heph. Ever, I know, relentless thou and full of
daring.

Krat. Aye, for it does no good to make lament for
him; and toil not thou in vain at what avails
thee nothing.

Heph. O thrice hated mastery of my craft.

Krat. Why dost thou loathe it? For, to be plain, thy
craft is in nowise to blame for these distresses.

Heph. Yet would that it had fallen to another's lot.

Krat. All things are burdensome except the kingship
of the gods; for none is free but Zeus. 50

Heph. By these (*pointing to the fetters*) I know it,
and I have nought to say in answer.

Krat. Wilt thou not make haste to throw the bonds
about him, that the father may not see thee
tarrying?

Prometheus Bound

ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.

ΚΡ. βαλὼν νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
ῥαιστῆρι θείνε, πασσάλευε πρὸς πέτραις.

ΗΦ. περαίνεται δὴ κοῦ ματῆ τοῦργον τόδε.

ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα·
δεινὸς γὰρ εὐρεῖν κάξ ἀμηχάνων πόρον.

ΗΦ. ἄραρεν ἥδε γ' ὠλένη δνσεκλύτῳ.

60

ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα
μάθῃ σοφιστῆς ὢν Διὸς νωθέστερος.

ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκῳς μέμψαιτό μοι.

ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως.

ΗΦ. αἰαῖ Προμηθεῦ, σῶν ὑπὲρ στένω πόνων.

ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπὲρ
στένεις ; ὅπως μὴ στυγερὸν οἰκτιεῖς ποτέ.

ΗΦ. ὁρᾷς θέαμα δυσθέατον ὄμμασιν.

ΚΡ. ὁρῶ κυροῦντα τόνδε τῶν ἐπαξίων.

70

ἀλλ' ἀμφὶ πλευραῖς μασχαλιστῆρας βάλε.

⁵⁵ βαλὼν, Stanley. λαβὼν, M.

⁶⁶ ὑπὲρ στένω, Bothe. ὑπο στένω, M, altered to ὑπὲρ στένω.

Prometheus Bound

Heph. Well, look, here are the curb-rings ready to our hands.

Krat. Cast them about his arms, and then with mighty force strike with thy hammer, nail him to the rocks.

Heph. See now, this work is coming to its end nor is it done in vain.

Krat. Strike harder, bind him fast, in no part leave aught loose; for he is skilled to find a way though it be from hopeless straits.

Heph. This arm at least is fixed so that it will not move. 60

Krat. And now pin fast the other, that he may learn, wise as he is, that he has less wit than Zeus.

Heph. Save him, no one will rightly blame me.

Krat. Now do thou strongly nail right through his breast the pitiless fang of a spike of adamant.

Heph. Ah me, Prometheus, I bewail thy sorrows.

Krat. Dost shrink again, and dost bemoan the foes of Zeus? Look to it that thou pity not thyself one day.

Heph. Thou lookest on a sight unsightly for the eyes to see.

Krat. I see one getting his deserts. Now cast the 70
girths about his sides.

Prometheus Bound

ΗΦ. δρᾶν ταυτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡ. ἦ μὴν κελεύσω, κάπιθωύξω γε πρὸς.
χώρει κάτω, σκέλη δὲ κίρκωσον βία.

ΗΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ.

ΚΡ. ἐρρωμένως νῦν θεῖνε διατόρους πέδας,
ὥς οὐπιτιμητῆς γε τῶν ἔργων βαρύς.

ΗΦ. ὅμοια μορφῇ γλῶσσά σου γηρύεται.

ΚΡ. σὺ μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχυτήτα μὴ 'πίπλησέ μοι.

ΗΦ. στείχωμεν, ὥς κώλοισιν ἀμφίβληστρο' ἔχει.

80

ΚΡ. ἐνταῦθά νυν ὕβριζε, καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι
οἰοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων ;
ψευδωνύμως σε δαίμονες Προμηθέα
καλοῦσιν · αὐτὸν γὰρ σὲ δεῖ προμηθέως,
ὅτῳ τρόπῳ τῇσδ' ἐκκυλισθήσει τέχνης.

ΠΡ. ᾧ δῖος αἰθήρ, καὶ ταχύπτεροι πνοαί,
ποταμῶν τε πηγαί, ποντίων τε κυμάτων

Prometheus Bound ❧

Heph. Necessity constrains me to it, urge me not
overmuch.

Krat. Nay, but I'll urge thee, aye, and tar thee on
besides. Go thou below and with constraint
ring thou his limbs about.

Heph. See now, the deed is done and that right
speedily.

Krat. Strike strongly now the piercèd fetters, for
that our task-master is stern.

Heph. Like to thy shape are the words of thy
tongue.

Krat. Be thou soft-hearted, but for my stubborn-
ness and ruthless temper rebuke me not.

80

Heph. Let us go, now that the bonds are on his
limbs. [Exit *Heph.*

Krat. Now wreak thy insults where thou art, and
stealing, give to creatures of a day the privilege
of gods. What of these pains can mortal men
abate thee? By a false name do the gods call
thee Prometheus; for thou thyself hast need
of a Prometheus with forethought to show how
thou mayst free thyself from this device.

[*Exeunt Kratos and Bia.*

Pro. O Air of heaven, and swift-winged breezes;
river springs, sea waves' unnumbered laughter,

90

Prometheus Bound

ἀνήριθμον γέλασμα, παμμῆτόρ τε γῆ, 90
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ ·
ἴδεσθέ μ', οἷα πρὸς θεῶν πάσχω θεός.
δέρχθηθ' οἷαις αἰκίαισιν
διακναιόμενος τὸν μυριετῇ
χρόνον ἀθλεύσω.
τοιόνδ' ὁ νέος ταγὸς μακάρων
ἐξηῦρ' ἐπ' ἐμοὶ δεσμὸν ἀεικῇ.
φεῦ φεῦ· τὸ παρὸν τό τ' ἐπερχόμενον
πῆμα στενάχω, πῇ ποτε μόχθων
χρὴ τέρματα τῶνδ' ἐπιτείλαι. 100
καίτοι τί φημι; πάντα προὔξεπίσταμαι
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον
πῆμ' οὐδὲν ἤξει· τὴν πεπρωμένην δὲ χρὴ
αἶσαν φέρειν ὥς ῥᾶστα, γιγνώσκονθ' ὅτι
τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος.
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
οἶόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα
πορῶν ἀνάγκαις ταῖσδ' ἐνέζειν γμαι τάλας·
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης 110
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
τοιάσδε ποινὰς ἀμπλακημάτων τίνω,
ὑπαίθριος δεσμοῖς πεπασσαλευμένος.

Prometheus Bound ❧

and Earth, all-bearing mother ! and on sun's
all-seeing orb I call. See me a god, what
sufferings, god-sent, I bear. See with what
cruel usage worn I shall wrestle throughout the
countless years. Such is the bondage that the
new lord of the blessed gods has devised
against me for my shame.

Alas, alas ! the woe that is and that which
is to come I mourn, seeking where it is fated 100
that the end of these my pains shall one day
dawn. And yet, what do I say ? All that
shall be full well do I foreknow, nor shall one
evil come upon me unforeseen ; the lot that is
appointed I must bear as lightly as I may,
knowing that the might of necessity is not to be
withstood. Yet can I neither hold nor break
my peace touching my plight. For in that I
gave to men a privilege am I, alas, yoked in this
constraint ; for I am the seeker after the stolen 110
fount of fire, stored in a fennel-stalk, which
has proved teacher of all arts to men, aye, and
a great resource. This is the penalty I pay
for these transgressions, fast bound by chains
beneath the open sky.

Prometheus Bound

ἄ ἄ, ἔα ἔα.

τίς ἄχῳ, τίς ὁδμὰ προσέπτα μ' ἀφεγγής,
θεόσυτος, ἥ βρότειος, ἥ κεκραμένη ;
ἵκετο τερμόνιον ἐπὶ πάγον
πόνων ἐμῶν θεωρός, ἥ τί δὴ θέλων ;
ὁράτε δεσμώτην με δύσποτμον θεόν,
τὸν Διὸς ἐχθρόν, τὸν πᾶσι θεοῖς
δι' ἀπεχθείας ἐλθόνθ', ὅπόσοι
τὴν Διὸς αὐλήν εἰσοιχνεῦσιν,
διὰ τὴν λῖάν φιλότητα βροτῶν.
φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω
πέλας οἰωνῶν ; αἰθὴρ δ' ἐλαφραῖς
πτερύγων ῥιπαῖς ὑποσυρίζει.
πᾶν μοι φοβερὸν τὸ προσέρπον.

120

ΧΟ. μηδὲν φοβηθῆς· φιλία γὰρ ἄδε τάξις στρ. α.
πτερύγων θοαῖς ἀμίλλαις
προσέβα τόνδε πάγον, πατρώας
μόγισ παρειπούσα φρένας·
κραιπνοφόροι δέ μ' ἔπεμψαν αὔραι.
κτύπου γὰρ ἄχῳ χάλυβος διῆξεν ἄντρων·
μυχόν, ἐκ δ' ἔπληξέ μου τὰν θεμερῶπιν αἰδῶ.
σύθην δ' ἀπέδιλος ὄχψ πτερωτῷ.

130

Prometheus Bound ❧

Ah, what sound, what fragrance floats to me unseen, is it of gods, or men, or both in one?

Is one come unto this rock, the uttermost of earth, to look upon my woes, or to what end? Ye see me bound with chains, an ill-starred god, hated of Zeus, one that is grown hateful 120 in the sight of all the gods, as many as enter into the courts of Zeus, through his exceeding love for man. Ah me, ah me, what is this rustling that I hear again hard by of birds of prey? Air whispers with the beat of nimble wings. All that draws nigh is fraught with fear for me.

Enter Chorus of Ocean Nymphs in a winged car.

Cho. Fear nothing; for it is a friendly band that draws near to this rock with vying speed of 130 wings, and hardly have we turned our father's heart with prayer. Swift-wafting breezes brought me; for the sound of the blow of iron passed through the depth of the cave and forth from me it drave my grave-faced shame. And I sped, unsandalled, in my winged car.

Prometheus Bound

- ΠΡ. αἰαῖ, αἰαῖ.
τῆς πολυτέκνου Τηθύος ἔκγονα,
τοῦ περὶ πᾶσάν θ' εἰλισσομένου
χθόν' ἀκοιμήτῳ ῥεύματι παῖδες
πατρὸς Ὠκεάνου, 140
δέρχθητ', ἐσίδεσθ' οἷψ' δεσμῷ
προσπορπατὸς τῇσδε φάραγος
σκοπέλοις ἐν ἄκροις
φρουρὰν ἄζηλον ὀχῆσω.
- ΧΘ. λείσσω, Προμηθεῦ· φοβερὰ δ' ἐμοῖσιν
ὄσσοις ἀντ. α.
ὀμίχλα προσῆξε πλήρης
δακρύων σὸν δέμας εἰσιδοῦσαν
πέτραις προσαναινόμενον
ταῖσδ' ἄδμαντοδέτοισι λύμαις.
νέοι γὰρ οἰακόνομοι κρατοῦσ' Ὀλύμπου·
νεοχμοῖς δὲ δὴ νόμοις Ζεὺς ἀθέτως 150
κρατύνει,
τὰ πρὶν δὲ πελώρια νῦν αἰστωῖ.
- ΠΡ. εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἀΐδου
τοῦ νεκροδέγμονος εἰς ἀπέραντον
Τάρταρον ἦκεν,
δεσμοῖς ἀλύτοις ἀγρίοις πελάσας,
ὥς μήτε θεὸς μήτε τις ἄλλος
τοῖσδ' ἐπεγήθει.

Prometheus Bound ❧

Pro. Ah me, ah me! Offspring of Tethys, mother
of many children, and daughters of him that
winds round all the earth in sleepless flow,
father Okeanos, look, see the bonds in which 140
fast nailed amid steep crags of this ravine I
shall keep unenvied watch.

Cho. I see, Prometheus, and a fearful mist, filled
full of tears, rushes to mine eyes, when I
behold thy body wasting on this rock in these
harsh bonds of adamant. For new are the
governors that rule Olympus; and with new 150
made statutes too Zeus lawlessly holds sway
and hides from sight the mighty ones of
old.

Pro. Would that he had sent me below the earth
and beneath Hades, home of the dead, to
boundless Tartaros, binding me fast with cruel
chains that none may loose, so neither god
nor any other had been glad in this. But now,
alas, the sport of the air, I am become through

Prometheus Bound

νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
ἐχθροῖς ἐπίχαρτα πέπονθα.

ΧΟ. τίς ὦδε τλησικάρδιος στρ. β. 160

θεῶν, ὅψ τὰδ' ἐπιχαρῇ;
τίς οὐ ξυνασχαλᾷ κακοῖς
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ
θέμενος ἄγναμπτον νόον
δάμναται Οὐρανίαν

γένναν. οὐδὲ λήξει, πρὶν ἂν ἡ κορέσῃ κέαρ,
ἢ παλάμα τινὶ τὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡ. ἦ μὴν ἔτ' ἐμοῦ, καίπερ κρατεραῖς

ἐν γυιοπέδαις αἰκίζομένου,
χρεῖαν ἔξει μακάρων πρύτανις, 170

δεῖξαι τὸ νέον βούλευμ', ὅφ' οὗτου
σκήπτρον τιμάς τ' ἀποσυλᾶται.

καὶ μ' οὔτε μελιγλώσσοις πειθοῦς
ἐπαοιδαῖσιν θέλξει, στερεάς τ'

οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ
καταμηνύσω,

πρὶν ἂν ἐξ ἀγρίων δεσμῶν χαλάσῃ
ποινάς τε τίνειν

τῇσδ' αἰκίας ἐθελήσῃ.

ΧΟ. σὺ μὲν θρασὺς τε καὶ πικραῖς ἀντ. β. 180

δύαισιν οὐδὲν ἐπιχαλᾶς,
ἄγαν δ' ἐλευθεροστομεῖς.

Prometheus Bound ❧

my afflictions a cause of rejoicing to mine enemies.

Cho. Who of the gods is there so hard of heart that 160
thy woes should give him joy? Who is not
wrath for thine ills' sake, save only Zeus? But
he, ever in sternness setting his mind so that it
swerves not, tramples on the race of Ouranos.
Nor will he cease ere that his heart be sated,
or that by some device one seize his kingdom
though it be hard to storm.

Pro. Verily I say to you, for all that I am vexed
by these strong fetters, the lord of the blessed 170
gods shall yet have need of me to make known
to him the new counsel, whereby he shall be
reft of sceptre and of honours. And he shall
not win me with the honey-tongued enchant-
ments of persuasion, nor will I ever, dreading
his harsh threats, reveal this to him, ere that he
shall have loosed me from these cruel bonds
and shall be willing to do penance for this
shame.

Cho. Bold art thou and yieldest nothing in thy bitter 180
throes; thou art too free of tongue.

My heart is stirred by piercing dread; and

Prometheus Bound

ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·
δέδια γὰρ ἀμφὶ σαῖς τύχαις,
πᾶ ποτε τῶνδε πόνων
χρὴ σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχητα γὰρ
ἦθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

- ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
τὸ δίκαιον ἔχων· ἔμπας, οἶω,
μαλακογνώμων
ἔσταί ποθ', ὅταν ταύτῃ ραισθῇ·
τὴν δ' ἀτέραμνον στορέσας ὀργὴν
εἰς ἀρθμὸν ἐμοὶ καὶ φιλότητα
σπεύδων σπεύδοντί ποθ' ἥξει.
190
- ΧΘ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
ποιῶ λαβὼν σε Ζεὺς ἐπ' αἰτιάματι
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται·
δίδαξον ἡμᾶς, εἴ τι μὴ βλάβητι λόγῳ.
- ΠΡ. ἀλγεῖνὰ μὲν μοι καὶ λέγειν ἔστιν τάδε,
ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
200
ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,
οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρονον,
ὥς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν

¹⁹⁹ Bothe, Heinsoeth and others. τὸ δίκαιον ἔχων Ζεὺς ἀλλ' ἔμπας
οἶω, *m.* (*M* has *ἰὼ* corrected to *οἶω*). Brunck omits *οἶω*.

Prometheus Bound ≡

touching thy plight I am in fear, wondering where it is appointed thee one day to beach thy ship and see the end of these distresses: for the son of Kronos has a temper that may not be touched and a heart that is not to be moved by prayer.

Pro. I know that Zeus is harsh and keepeth the way of justice to himself; but notwithstanding he shall methinks one day wax compassionate, 190 when that he has been broken in this way; and laying his stubborn wrath shall one day enter into bonds of fellowship with me, hastening towards my haste.

Cho. Unveil and tell us all thy story, on what charge Zeus taking thee uses thee thus despitely with shame and bitterness; teach us, if thou art no way hindered in the telling.

Pro. Painful it is to me even to speak of this, yet 200 pain is to keep silence, and both ways are beset with ill. When first the gods waxed wrath and strife was stirred among them,—some fain to cast out Kronos from his throne, that Zeus might reign forsooth, some on the other end intent, that Zeus might never win the lordship of the gods,—then I, albeit giving counsel

Prometheus Bound

σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν·
ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευὼν πιθεῖν
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
οὐκ ἠδυνήθην· αἰμύλας δὲ μηχανὰς
ἀτιμάσαντες καρτεροῖς φρονήμασιν
ῥοντ' ἄμοχθι πρὸς βίαν τε δεσπόσειν. 210
ἐμοὶ δὲ μήτηρ οὐχ ἄπαξ μόνον Θέμις,
καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
τὸ μέλλον ἢ κραίνοιτο προὔτεθεςπίκει,
ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερδν
χρεῖη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.
τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου
οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
κράτιστα δὴ μοι τῶν παρεστώτων τότε
ἐφαίνεται' εἶναι προσλαβόντι μητέρα
ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν. 220
ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς
κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον
αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
ὁ τῶν θεῶν τύραννος ὠφελημένος
κακαῖσι ποιναῖς ταῖσδε μ' ἐξημεύσατο.
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.
ὃ δ' οὖν ἐρωτᾷ, αἰτίαν καθ' ἣντινα
αἰκίζεται με, τοῦτο δὴ σαφηνιώ.

Prometheus Bound ❧

to persuade the Titans for the best, children
of Ouranos and Chthon, yet could not : but
setting subtle wiles at nought in their stubborn
hearts, they thought to reign without a struggle 210
and by dint of force. To me not once alone
my mother Themis, and Gaia, one form with
many names, had foretold what was to come,
how it should be fulfilled, that not through
strength nor yet by might was it appointed, but
by craft, that those who won the mastery
should rule. Such thoughts, when I would set
them forth in words, they thought not fit so
much as to regard at all. Best then of all that
lay before me then it seemed to be to win my
mother to me and, with his good will and mine, 220
to take my stand by Zeus. 'Tis through my
counsels that the black, deep abyss of Tartaros
veils aged Kronos and those that fought with
him. Thus by me succoured the king of the
gods requited me with these ill penalties.
There is, I know not why, this malady inborn
in kingly rule, the lack of trust in friends.
But be that as it may, what ye ask, on what
charge he uses me despitefully, this will I
clearly tell.

Prometheus Bound

ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον 230
καθέξετ', εὐθύς δαίμοσιν νέμει γέρα
ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο
ἀρχήν· βροτῶν δὲ τῶν τάλαιπῶρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' αἰστώσας γένος
τὸ πᾶν ἔχρηξεν ἄλλο φιτύσαι νέον.
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ·
ἐγὼ δ' ἐτόλμησ'· ἐξελυσάμην βροτοὺς
τὸ μὴ διαρραισθέντας εἰς Ἄιδου μολεῖν.
τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγειαῖσιν, οἴκτραῖσιν δ' ἰδεῖν· 240
θνητοὺς δ' ἐν οἴκτῳ προθέμενος τούτου τυχεῖν
οὐκ ἠξιώθην αὐτός, ἀλλὰ νηλεῶς
ᾧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεῆς θέα.

ΧΟ. σιδηρόφρων τε καὶ πέτρας εἰργασμένος,
ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ
μόχθοις· ἐγὼ γὰρ οὐτ' ἂν εἰσιδεῖν τάδε
ἐχρηξον, εἰσιδοῦσά τ' ἠλγύνθην κέαρ.

ΠΡ. καὶ μὴν φίλοις ἐλαινὸς εἰσορᾶν ἐγώ.

ΧΟ. μή πού τι προὔβης τῶνδε καὶ περαιτέρω;

ΠΡ. θνητούς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον. 250

²⁴⁰ γ', *m.* *M* has τ'. Some MSS. θνητούς. θνητούς γε παύσας, Hermann.

Prometheus Bound

As soon as he set himself upon his father's 230
throne, straightway he allots unto the gods
their several honours, and fell to ordering his
kingdom. But of long-suffering man he took
no thought, but was minded to sweep the
whole race from sight and to create anew
another one. And these things none sought to
withstand save me ; but I took heart : I saved
mankind that they went not dashed in pieces
to the place of Hades. Wherefore, I tell you,
I am bowed by these afflictions, painful to suffer 240
and pitiful to see. In pity preferring mortals,
yet was I not myself accounted worthy to find
this, but ruthlessly am I thus strung to harmony,
a sight of shame for Zeus.

Cho. Of iron heart and wrought of stone is he who-
so, Prometheus, feels not indignation at thy
hardships ; for me I should have chosen not to
look upon this thing at all, but looking I am
pained at heart.

Pro. For friends, 'tis true, I am a piteous thing to see.

Cho. Didst thou perchance go further still than this?

Pro. Aye, I stayed mortals from looking forward 250
to their doom.

Prometheus Bound

ΧΟ. τὸ ποῖον εὐρὼν τῇσδε φάρμακον νόσου;

ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατ'έκισα.

ΧΟ. μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὤπασα.

ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;

ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.

ΧΟ. τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν —

ΠΡ. αἰκίζεταί τε κούδαμῃ χαλᾷ κακῶν·

ΧΟ. οὐδ' ἔστιν ἄθλον τέρμα σοι προκείμενον;

ΠΡ. οὐκ ἄλλο γ' οὐδέν, πλὴν ὅταν κείνῃ δοκῇ. 260

ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὀρᾷς ὅτι
ἡμαρτες; ὥς δ' ἡμαρτες, οὐτ' ἐμοὶ λέγειν
καθ' ἡδονήν, σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλου δ' ἐκλυσιν ζήτει τινά.

ΠΡ. ἐλαφρόν, ὅστις πημάτων ἔξω πόδα
ἔχει, παραινεῖν νουθετεῖν τε τὸν κακῶς
πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
ἐκὼν ἐκὼν ἡμαρτον, οὐκ ἀρνήσομαι·
θνητοῖς ἀρήγων αὐτὸς ἡνρόμην πόνουσ.
οὐ μὴν τι ποιναῖς γ' ὀρόμην τοιαῖσί με 270

Prometheus Bound

Cho. Finding what remedy for this disease ?

Pro. I set blind hopes to dwell among them.

Cho. A great boon this that thou gavest men.

Pro. Yet more than this, I gave them fire.

Cho. What, and now have they flaming fire, the
creatures of a day ?

Pro. Aye, whence they shall master many arts.

Cho. Is it on such a charge that Zeus—

Pro. Uses me despitefully, and in no wise gives me
respite from my ills.

Cho. And is there no end appointed of thy trouble ?

Pro. No, none other is there, save when it seems 260
good to him.

Cho. But how shall it seem good ? What hope is
there ? Dost thou not see that thou didst err ?
How thou didst err not only is not sweet
for me to tell, but for thee is pain. But let us
pass this by, and of thy trouble seek thou some
release.

Pro. Easy it is for him that keeps his foot out of the
way of affliction to counsel and admonish him
that fares ill ; I knew all this. Of mine own
will, unbidden, I erred. I will not deny it.
Helping mortals I got troubles for myself. 270
Ah, but I did not think that I should waste

Prometheus Bound

κατισχανεῖσθαι πρὸς πέτραις πεδαρσίοις,
τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.
καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,
πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν.
πίθεσθέ μοι, πίθεσθε, συμπονήσατε
τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη
πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

ΧΟ. οὐκ ἀκούσαις ἐπεθώυξας
τοῦτο, Προμηθεῦ·
καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόστυτον
θᾶκον πωολιποῦσ' αἰθέρα θ' ἄγνδον
πόρον οἰωνῶν, ὀκριοέσση
χθονὶ τῇδε πελῶ· τοὺς σοὺς δὲ πόνους
χρήζω διὰ παντὸς ἀκούσαι.

280

ΩΚ. ἤκω δολιχῆς τέρμα κελεύθου
διαμειψάμενος πρὸς σε, Προμηθεῦ,
τὸν πτερυγικῇ τόνδ' οἰωνὸν
γνώμῃ στομίῳ ἄτερ εὐθύνων.
ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·

290

27 ταῦτά τοι, Hermann. ταῦτά τοι, Mm.

Prometheus Bound ❧

away with penalties like these on lofty crags,
this lone, unneighbour'd rock my portion. So
grieve not for my present woes : but lighting
on the ground, hear the lot that now draws on,
that ye may learn the whole throughout. Give
ear to me, give ear, feel for him that is now in
distress. Affliction in her wandering course
alights now here, now there, on all alike.

Cho. To no unwilling ears thou givest this call, 280
Prometheus. And now with nimble foot
leaving my swift-sp'd car and the pure air,
the path of birds, I will draw near unto this
rugged land. I long to hear the story of thy
woes from end to end.

[The nymphs leave their car.]

Enter Okeanos on a winged steed.

Ok. I am come to thee reaching my long way's end,
Prometheus, guiding this swift-winged bird
without bit by my will. On thy plight I have 290
pity, be sure. Kinship, I trow, constrains me
thus, but, ties of kin apart, there is none to
whom I would give greater measure than to
thee. And thou shalt know this for the truth,

Prometheus Bound

τό τε γάρ με, δοκῶ, ξυγγενές οὕτως
ἔσαναγκάζει,
χωρίς τε γένους οὐκ ἔστιν ὅτῳ
μείζονα μοῖραν νείμαιμ' ἢ σοί.
γνώση δὲ τάδ' ὥς ἔτυμ', οὐδὲ μάτην
χαριτογλωσσεῖν ἐνι μοι· φέρε γάρ,
σήμεν' ὃ τι χρή σοι συμπράσσειν·
οὐ γάρ ποτ' ἐρεῖς ὥς Ὀκεανοῦ
φίλος ἐστὶ βεβαιότερός σοι.

ΠΡ. ἔα, τί χρήμα; καὶ σὺ δὴ πόνων ἐμῶν
300 ἦκεις ἐπόπτης; πῶς ἐτόλμησας, λιπὼν
ἐπώνυμόν τε ῥεῦμα καὶ πετρηρεφῇ
αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
ἐμὰς ἀφίξαι καὶ ξυνασχαλῶν κακοῖς;
δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
τὸν ξυγκαταστήσαντα τὴν τυραννίδα,
οἴαις ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι
θέλω τὰ λῶστα καίπερ ὄντι ποικίλῳ.
310 γίγνωσκε σαυτόν, καὶ μεθάρμοσαι τρόπους
νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.
εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους
ρίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω

Prometheus Bound ≡

nor is it in me idly to speak fair words. Come then, show me wherein I must help thee; for thou shalt never say that friend of thine is stauncher than Okeanos.

- Pro.* How now, what thing is this? What, art 300
thou then come to look upon my troubles?
How didst thou take heart to leave the stream
that bears thy name and the self-wrought caves,
rock-vaulted, and come unto this iron-bearing
land? Hast thou really come to look upon
my plight and to join in indignation at my ills?
Behold a sight, me the friend of Zeus, that
helped to stablish his kingdom, with what
manner of afflictions of his sending I am bowed.
- Ok.* I see, Prometheus, aye, and am minded to
counsel thee for the best, for all thy subtlety. 310
Learn to know thyself and refashion thy ways
anew, for new also is the tyrant of the gods.
And if thus thou wilt vent harsh and whetted
words, haply for all that he be sitting far above,

Prometheus Bound

θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν ὄχλον
παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.
ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες,
ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.
ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε·
τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου 320
γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται.
σὺ δ' οὐδέπω ταπεινός, οὐδ' εἴκεις κακοῖς,
πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
οὐκουν ἐμοί γε χρώμενος διδασκάλῳ
πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι
τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.
καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι
εἰὰν δύνωμαι τῶνδ' ἐκλύσαι πόνων,
σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει.
ἦ οὐκ οἶσθ', ἀκριβῶς ὦν περισσόφρων, ὅτι 330
γλώσση ματαίᾳ ζημία προστρίβεται;

IIΡ. ζηλῶ σ', ὀθούνεκ' ἐκτὸς αἰτίας κυρεῖς,
πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί.
καὶ νῦν ἔασον, μηδέ σοι μελησάτω·
πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.
πάπταινε δ' αὐτὸς μή τι πημανθῆς ὁδῶ.

Prometheus Bound ❧

Zeus will hear thee, so that thy present crowd
of hardships shall seem to thee but child's play.
Rather, poor wretch, put from thee the wrath
that thou dost cherish and seek release from
these afflictions. Time-worn it may be thou
thinkest the words I say; Yet such things, 320
Prometheus, come to be the wages of a tongue
that speaks too proudly. But thou art not yet
humbled, nor yieldest to thine ills, but wouldst
heap others upon those thou hast. Yet thou
wilt not, if thou wilt be schooled by me, thrust
out thy leg against the pricks, seeing that he
who rules is a harsh king, one alone, rendering
account to none. So I will go now and try if
haply I am able to loose thee from these pains.
And be thou still, neither be overbold of tongue.
Knowest thou not well, seeing thou art exceeding 330
wise, that chastisement befalls an idle tongue?

Pro. I count thee happy in that thou standest free
of blame, though thou didst dare all and share
in all with me. And now let be, let it not
trouble thee; for in nowise wilt thou persuade
him; for he is not easy of persuasion. But
look thou warily, lest thou too by thy going
meet with some evil hap.

Prometheus Bound

ΩΚ. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ
ἦ σαυτόν· ἔργῳ κοῦ λόγῳ τεκμαίρομαι.
ὀρμώμενον δὲ μηδαμῶς ἀντισπάσσης·
αὐχῶ γάρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ
δώσειν Δῖ', ὥστε τῶνδ' ἐκλῦσαι πόνων. 340

ΠΡ. τὰ μὲν σ' ἐπαινῶ, κοῦδαμῇ λήξω ποτέ·
προθυμίας γὰρ οὐδὲν ἐλλείπεις· ἀτὰρ
μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν
ἐμοὶ, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.
ἀλλ' ἡσύχαζε, σαυτὸν ἐκποδὼν ἔχων·
ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' εἵνεκα
θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι
τεύρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους τύπους 350
ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς
ὦμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.
τὸν γηγενῇ τε Κιλικίων οἰκήτορα
ἄντρων ἰδὼν ῥέκτειρα, δάϊον τέρας,
ἐκατογκάρανον πρὸς βίαν χειρούμενον
† Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς,
σμερδναῖσι γαμφηλαῖσι συρίζων φόβον·
ἐξ ὀμμάτων δ' ἥστραπτε γοργῶπὸν σέλας,

³⁵⁶ πᾶσι δ', Minckwitz, followed by Sidgwick. πᾶσιν ὃς ἀνέστη, Wecklein. πᾶσιν ἀνέστη, Sikes and Willson.

Prometheus Bound ❧

Ok. Far better, truly, art thou fitted to counsel thy neighbour than thyself; from deeds and not from words I judge. Yet hold me not back that am upon my way, for I am very sure 340 that Zeus will give me this gift, to loose thee from thy pains.

Pro. For this I thank thee, and will never cease: for in good will thou art nothing wanting; yet labour not; for fruitless, nothing availing, will be thy labour, if in truth thou art bent on labour. Only be still, keeping thyself out of harm's way; for I, though I be ill-fated, would not for this sake that afflictions should fall upon as many as it might. Not so, since even 350 Atlas' plight, my brother, distresses me, who to the westward stands, upon his shoulders bearing up the pillar of Heaven and Earth, no easy burden for his arms. And him, earth-born, that dwells within Kilikian caves, seeing, I pitied; dread monster, raging Typhon, of an hundred heads, by might laid low, that withstood all the gods, from his grim jaws hissing forth terror; and from his eyes he flashed a fierce-eyed flame, as he would sack by force the kingdom of Zeus.

Prometheus Bound

- ὥς τὴν Διδς τυραννίδ' ἐκπέρσων βία·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος, 360
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς
ἐφεψαλώθη κάξεβροντήθη σθένος·
καὶ νῦν ἀχρεῖον καὶ παράορον δέμας
κεῖται στενωποῦ πλησίον θαλασσίῳ
ἱπούμενος ρίζαισιν Αἰτναίαις ὕπο·
κορυφαῖς δ' ἐν ἄκραις ἦμενος μυδροκτυπεῖ
Ἥφαιστος, ἔνθεν ἐκραγῇσονται ποτε
ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις 370
τῆς καλλικάρπου Σικελίας λευροὺς γύας·
τοιόνδε Τυφῶς ἐξαναξέσει χόλον
θερμῆς ἀπλήστου βέλεσι πυρπνόου ξάλης,
καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος.
σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
χρήξεις· σεαυτὸν σῶξ' ὅπως ἐπίστασαι·
ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην,
ἔστ' ἂν Διδς φρόνημα λωφήσῃ χόλου.
- ΩΚ. οὐκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι
ὀργῆς νοσσύσης εἰσὶν ἱατροὶ λόγοι ; 380
- ΠΡ. εἰάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ,
καὶ μὴ σφριγῶντα θυμὸν ἰσχυαίνῃ βία.

³⁷³ θερμοῖς, *m.* ἀπλάτου, Schütz.

Prometheus Bound ❧

But there came upon him a sleepless shaft of 360
Zeus, a thunderbolt downfalling, breathing forth
fire, that smote him from his proud-tongued
boasting; for struck to the very heart he
became as ashes and was blasted of his might.
And now unprofitable and stretched at length
his body lies hard by the narrows of the sea,
weighed down beneath the roots of Ætna. But
sitting amid the topmost peaks Hephaistos forges
a molten mass whence will burst forth one day 370
rivers of fire, preying with savage jaws on the
smooth lands of fair-fruited Sicily. So shall
Typho make his wrath seethe up, with shafts
of hot fire-breathing spray, insatiable, for all
that he was burnt to ashes by the thunderbolt
of Zeus. But thou art not witless nor hast
need of me to teach thee. Save thyself, as
thou knowest how, and I will bear to the end
my present lot until the heart of Zeus shall rest
from anger.

Ok. Dost thou then not know this, Prometheus, that
words are the physicians of a disordered temper? 380

Pro. Aye, if in season one soften the heart, nor with
force keep down the swelling wrath.

Prometheus Bound

- ΩΚ. ἐν τῷ προθυμείσθαι δὲ καὶ τολμᾶν τίνα
ὀρᾶς ἐνούσαν ζημίαν ; δίδασκέ με.
- ΠΡ. μόχθον περισσὸν κουφόνοον τ' εὐηθίαν.
- ΩΚ. ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ
κέρδιωτον εὖ φρονοῦντα μὴ δοκεῖν φρονεῖν.
- ΠΡ. ἐμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε.
- ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν.
- ΠΡ. μὴ γάρ σε θρηῆνος οὐμὸς εἰς ἔχθραν βάλη. 390
- ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας ;
- ΠΡ. τούτου φυλάσσου μὴ ποτ' ἀχθεσθῇ κέαρ.
- ΩΚ. ἦ σὴ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
- ΠΡ. στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.
- ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθώυξας λόγον ·
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς
τετρασκελῆς οἰωνός · ἄσμενος δέ τ' ἄν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.
- ΧΟ. στένω σε τὰς οὐλομένας τύχας, Προμηθεῦ· στρ. α.
δακρυσίστακτον ἀπ' ὄσσω, 400

⁴⁰⁰ Heath and others. δακρυσίστακτον δ', *Mm.* δακρυσίστακτα δ',
Minckwitz.

Prometheus Bound ❧

Ok. In forethought and daring what penalty seest thou lurking? Teach me.

Pro. Over-much trouble and fond thoughtlessness.

Ok. Let me be sick of this sickness, since it profits most when one is wise-hearted to be thought unwise.

Pro. This error will seem mine.

Ok. Plainly thy speech sends me back home.

Pro. Aye, for it maybe thy lamentation over me 390 will bring thee into enmity.

Ok. With him that newly sits on his almighty throne?

Pro. Beware of him lest one day he be vexed at heart.

Ok. Thine own ill-luck, Prometheus, is my teacher.

Pro. Away, take thyself off, keep to thy present mind.

Ok. Thou tarrest me on that already am upon my way: for my four-footed bird chafes with his wings the smooth path of air and right gladly doubtless will he bend the knee in his own stall.

[*Exit Okeanos.*

Cho. I make lament for thy deathly plight, Prometheus; shedding from mine eyes a tender 400 stream of falling tears, with wet founts I bedew my cheek. For thus unenviably does Zeus

❧ Prometheus Bound

ῥαδινὸν λειβομένα ῥέος παρειὰν
 νοτίοις ἔτεγξα παγαῖς.
 ἀμέγαρτα γὰρ τάδε Ζεὺς
 ἰδίοις νόμοις κρατύνων
 ὑπερήφανον θεοῖς τοῖς
 πάρος ἐνδείκνυσιν αἰχμάν.
 πρόπασα δ' ἤδη στονόεν λέλακε χώρα · ἀντ. α.
 μεγαλοσχήμενά τ' ἀρχαι-
 οπρεπῇ . . . στένουσι τὰν σὰν
 συνομαιμόνων τε τιμάν, 410
 ὅπόσοι τ' ἔποικον ἀγνᾶς
 Ἀσίας ἔδος νέμονται
 μεγαλοστόνοισι σοῖς πή-
 μασι συγκάμνουσι θνατοί.
 Κολχίδος τε γᾶς ἔνοικοι στρ. β.
 παρθένοι, μάχας ἄτρεστοι,
 καὶ Σκύθης ὄμιλος οἱ γᾶς
 ἔσχατον τόπον ἀμφὶ Μαι-
 ῶτιν ἔχουσι λίμναν.
 Ἀραβίας τ' ἄρειον ἄνθος ἀντ. β. 420
 ὑψίκρημνον οἷ πόλισμα
 Κανκάσου πέλας νέμονται,

⁴⁰¹ ῥαδινὸν, *π.* ῥαδινῶν, *Μ.*

⁴⁰⁹ No certain emendation has been suggested for this lacuna

⁴²⁰ Ἀρίας, Martin, followed by many.

Prometheus Bound ❧

hold sway with laws of his own making and shows to the ancient gods an overweening rule.

Even now the whole land utters a cry of lamentation and men lament thine honour, magnificent, time-honoured, thine and thy 410 kinsmen's. And mortals, all they that dwell in stablished homes of sacred Asia, over thy lamentable sufferings wax compassionate: And they that dwell in Kolchis' land, maidens unconquered in fight, and Skythia's hordes that inhabit Earth's uttermost part, around Maiotis' lake;

And Arabia's warlike flower, they that hold 420 a citadel set upon a high rock, hard by Kaukasos, an hostile host, raging with sharp-pointed spears.

One other Titan god alone I saw aforetime

Prometheus Bound

δαίιος στρατός, ὅξυπρῶ-
ροισι βρέμων ἐν αἰχμαῖς.

† μόνον δὲ πρόσθεν ἄλλον ἐν πόνοις στρ. γ.

δαμέντ' ἀκαμαντοδέτοις

Τιτᾶνα λύμαις εἰσιδόμεν θεόν

*Ἀτλανθ' ὡς αἰὲν ὑπέροχον σθένος

κραταῖδν οὐράνιον τε πόλον

νώτοις ὑποστενάξει.

430

βοᾷ δὲ πόντιος κλύδων

ἀντ. γ.

ξυμπίτνων, στένει βυθός,

κελαινὸς Ἄϊδος ὑποβρέμει μυχᾶς γᾶς,

παγαί θ' ἀγνωρύτων ποταμῶν

στένουσιν ἄλγος οἰκτρόν.

ΠΡ. μή τοι χλιδῇ δοκέιτε μηδ' αὐθαδία
σιγᾶν με· συννοία δὲ δάπτομαι κέαρ,

425 to 430 † This cannot be construed.

The following is the reading suggested by Sikes and Willson and rendered in the translation :—

μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις

δαμέντ' ἀδαμαντοδέτοις

Τιτᾶνα λύμαις εἰσιδόμεν θεόν,

*Ἀτλαντος αἰὲν ὑπείροχον σθένος κραταῖον,

δε οὐράνιον πόλον

νώτοις στέγων ὑποστενάξει.

ἀδαμαντοδέτοις, Stanley and one MS. *Ἀτλαντος, Hermann. <δε>,
τε omitted after οὐράνιον, Sikes and Willson. <στέγων>, Wecklein.

Prometheus Bound ❧

in pain, laid low in cruel bonds of adamant, the mighty Atlas, ever surpassing strong, who holds upon his back the vault of Heaven and makes lament the while. 430

And the sea surge roars, falling in harmony ; the deep laments, and the dark abysm of Hades mutters below, and the springs of pure-flowing rivers make lamentation over thy pitiable pain.

Pro. Think not I pray you that of pride and stubbornness I hold my peace ; but in deep thought I am consumed at heart, seeing myself thus trampled under foot. And yet to these new gods what other than I from first to last meted out their honours ? But of this I hold 440 my peace ; for I should but speak to you that know. But hear the sufferings of men, how I made them that were before as children, thoughtful and possessed of wit. And I shall

Prometheus Bound

ὄρῳν ἐμαυτὸν ὦδε προυσελούμενον.
καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα
τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν ; 440
ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυῖαισιν ἂν
ὑμῖν λέγοιμι. τὰν βροτοῖς δὲ πῆματα
ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν
ἐννοὺς ἔθηκα καὶ φρενῶν ἐπηβόλους.
λέξω δέ, μέμψιν οὐτὶν' ἀνθρώποις ἔχων,
ἀλλ' ὦν δέδωκ' εὖνοϊαν ἐξηγούμενος·
οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην.
κλύοντες οὐκ ἤκουον· ἀλλ' ὀνειράτῳ
ἀλίγκιοι μορφαῖσι τὸν μακρὸν βίον
ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς 450
δόμους προσείλους ἦσαν, οὐ ξυλουργίαν·
κατῶρυχες δ' ἔναιον, ὥστ' ἀήσυροι
μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίοις.
ἦν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ.
οὐτ' ἀνθεμώδους ἦρος, οὔτε καρπίμου
θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
ἔπρασσον, ἔστε δὴ σφιν ἀντολὰς ἐγὼ
ἄστρον ἔδειξα τὰς τε δυσκρίτους δύσεις.
καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,
ἐξηῦρον αἰτοῖς, γραμμάτων τε συνθέσεις, 460
μνήμην ἀπάντων, μουσομήτορ' ἐργάνην·
κᾶξευξα πρῶτος ἐν ζυγοῖσι κνώδαλα

Prometheus Bound ❧

 speak, bearing no grudge toward men, but
 setting forth the kindly purport of the things I
 gave ; who erst though looking looked in vain,
 and listening heard not ; but like dream-shapes
 through the long years confounded all things
 heedlessly ; and neither knew they houses 450
 built of brick that look toward the sun, nor the
 craft of carpentry ; but dwelt beneath the
 ground, like emmets light as air, in sunless
 depths of caves. And sign of winter with
 them there was none, nor yet of flowery spring
 nor fruitful summer, that was sure, but without
 judgment they did all things until the day I
 showed them risings of stars and their settings
 hard to be discovered. And numbering too,
 chief among cunning arts, did I devise for them, 460
 and putting of letters together, remembrancer
 of all things, the skilled in craft, the muses'
 mother. And I first yoked beneath the yoke
 beasts to be obedient to the collar and the
 pack-saddle, that they might come to ease men
 of their greatest toils ; and I brought beneath

Prometheus Bound

ξεύγλαισι δουλεύοντα σάγμασιν θ', ὅπως
θνητοῖς μεγίστων διάδοχοι μοχθημάτων
γένονινθ'· ὑφ' ἄρμα τ' ἤγαγον φιληνίους
ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.
θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ
λινόπτερ' ἠῦρε ναυτίλων ὀχήματα.

τοιαῦτα μηχανήματ' ἐξευρὼν τάλας
βροτοῖσιν, αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ
τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ. 470

ΧΟ. πέπονθας αἰκὲς πῆμ'· ἀποσφαλεῖς φρενῶν
πλανᾷ, κακὸς δ' ἰατρὸς ὥς τις, ἐς νόσον
πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις
εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος.

ΠΡ. τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
οἷας τέχνας τε καὶ πόρους ἐμηςάμην.
τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,
οὐκ ἦν ἀλέξῃμ' οὐδέν, οὔτε βρώσιμον,
οὐ χριστόν, οὔτε πιστόν· ἀλλὰ φαρμάκων 480
χρεῖα κατεσκέλλοντο, πρὶν γ' ἐγὼ σφίσιν
ἔδειξα κράσεις ἡπίων ἀκεσμάτων,
αἷς τὰς ἀπάσας ἐξαμύνονται νόσους.
τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
καῖρινα πρῶτος ἐξ ὀνειράτων αἱ χρῆ

⁴⁸³ σάγμασιν, Ραυ. σώμασιν, Μ.

Prometheus Bound ❧

the chariot horses that they brooked the rein,
the pride of their luxurious wealth. And
none other than I devised sea-faring ships
for sailors, canvas winged. These are the
arts that I, alas, devised for men, yet have not 470
myself a wile by which I may be quit of this
my present trouble.

Cho. Unmeet thy suffering; rest of thy wits
thou goest astray; and, like a bad physician,
falling sick, thou lovest heart, and for thyself
thou canst not find the drugs wherewith thou
mayst be healed.

Pro. When thou hast heard me to the end thou wilt
wonder more at the arts and means that I
devised. The greatest this, if any man fell
sick, help there was none, either in food, or
ointment, or in drink; but for want of remedies 480
they wasted all away until, that is, I showed
them mixtures of mild simples, wherewith they
ward off all diseases. And many were the
ways of prophecy I ordered, and I first sifted
from night-fantasies those which are appointed
to become a waking truth, and omens from

Prometheus Bound

ὔπαρ γενέσθαι, κληδόνας τε δυσκρίτους
ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους
γαμψωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς
διώρισ', οὔτινές τε δεξιῶι φύσιν,
εὐωνύμους τε, καὶ δίαιταν ἦντινα 490
ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες
ἔχθραι τε καὶ στέργῃθρα καὶ ξυνεδραῖαι·
σπλάγχνων τε λειότητα, καὶ χροιάν τίνα
ἔχοντ' ἂν εἴη δαίμοσιν πρὸς ἡδονήν,
χολῆς λοβοῦ τε ποικίλῃν εὐμορφίαν.
κνίσῃ τε κῶλα ξυγκαλυπτὰ καὶ μακρὰν
ὄσφυν πυρώσας δυστέκμαρτον εἰς τέχνην
ᾧδωσα θνητούς· καὶ φλογωπὰ σήματα
ἐξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα.
τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονὸς 500
κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
χαλκόν, σίδηρον, ἄργυρον, χρυσόν τε, τίς
φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
οὐδεῖς, σάφ' ὀίδα, μὴ μάτην φλῦσαι θέλων.
βραχεὶ δὲ μύθῳ πάντα συλλήβδην μάθε,
πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.
XO. μὴ νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
σαντοῦ δ' ἀκήδει δυστυχοῦντος· ὥς ἐγὼ

Prometheus Bound

sounds hard of understanding did I make
known to them; and nicely determined both
signs from meeting by the way and the flight of
lonely birds of crooked talons, which were of
lucky kind, and those of evil omen, and what 490
way of life each had, what divers enmities one
with another, what friendships, what foregather-
ings; and the smoothness of the entrails, and
having what colour they would be pleasing
to the gods, the lucky streakiness of gall and
liver. And burning the limbs wrapped about
in fat and the long chine I set men in the way
of an art whose signs are hard to read; and to
signs of flames I opened their eyes, that before
were dim. So much for this; and below 500
the earth blessings hidden from mankind,
bronze, iron, silver, gold, who shall say he
found them before me? None, I know well,
who would not wish to make an idle boast.
In one short word learn all at once, man's every
art comes from Prometheus.

Cho. Now do not, while thou helpest men more
than is meet, be heedless of thyself in thine ill

Prometheus Bound

εὐελπίς εἰμι τῶνδ' ἐκ δεσμῶν ἔτι
λυθέντα μηδὲν μείον ἰσχύσειν Διός. 510

ΠΡ. οὐ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος
κρᾶναι πέπρωται· μυρίαῖς δὲ πημοναῖς
δύαις τε καμφθείς, ὦδε δεσμὰ φυγγάνω.
τέχνη δ' ἀνάγκης ἀσθενεύτερα μακρῶ.

ΧΟ. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος ;
ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες.
ΧΟ. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος ;
ΠΡ. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟ. τί γὰρ πέπρωται Ζηνί, πλὴν αἰὲ κρατεῖν ;

ΠΡ. τοῦτ' οὐκ ἂν ἐκπύθοιο, μηδὲ λιπάρει. 520
ΧΟ. ἦ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.

ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος
ὅσον μάλιστα· τόνδε γὰρ σῶζων ἐγὼ
δεσμοὺς ἀεικέῖς καὶ δύας ἐκφυγγάνω.

ΧΟ. μηδὰμ' ὁ πάντα νέμων 525 στρ. α.

⁵²⁰ One MS. ; Others τοῦτ' οὐκέτ' ἂν πύθοιο.

Prometheus Bound ❧

plight : for I am of good hope that thou shalt
yet be loosed from this bondage, and shalt be
no whit less strong than Zeus. 510

Pro. Not in this way has Fate, working to an end,
appointed yet to bring these things to pass ;
but bowed by countless sufferings and throes,
thus am I to escape from bondage. Craft is
far weaker than necessity.

Cho. Who then is the helmsman of necessity ?

Pro. The triple Fates and the heedful Erinyes.

Cho. Is Zeus less strong than these ?

Pro. Ay, he shall surely not escape what is
appointed.

Cho. Yet what is appointed Zeus, save to hold sway
for ever ?

Pro. Thou canst not learn this, neither importune me. 520

Cho. Surely it is some solemn thing that thou dost
veil.

Pro. Bethink thee of some other tale, for the time is
nowise come to speak of this one ; rather it must
be wrapped about as closely as may be, for it
is by holding this safeguarded that I shall
escape unseemly bonds and throes.

Cho. May Zeus that orders every lot never set his
might athwart my will, nor may I be slow to 530

Prometheus Bound

θείτ' ἐμᾶ γνώμα κράτος
ἀντίπαλον Ζεύς,
μηδ' ἐλινύσαιμι θεοὺς ὅσiais
θοίναις ποτινισσομένα 530
βουφόνοις, παρ' Ὀκεανοῦ πατρὸς ἄ-
σβεστον πόρον,
μηδ' ἀλίτοιμι λόγοις·
ἀλλὰ μοι τόδ' ἐμμένοι
καὶ μήποτ' ἐκτακείη.
ἀδύ τι θαρσαλέαις 540
τὸν μακρὸν τείνειν βίον
ἐλπίσι, φαναῖς
θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις.
φρίσσω δέ σε δερκομένα
μυρίοις μόχθοις διακναιόμενον·

Ζῆνα γὰρ οὐ τρομέων
ιδίᾳ γνώμα σέβῃ
θνατοὺς ἄγαν, Προμηθεῦ.
φερ' ὅπως ἄχαρις χάρις, ᾧ φίλος, εἰ-
πὲ ποῦ τις ἀλκά;
τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης
ὀλιγοδρανίαν ἄκικνυ
ἰσόνειρον, ᾧ τὸ φωτῶν

Prometheus Bound ❧

draw nigh unto the gods with holy sacrifices of slain oxen beside the path of father Okeanos that never shall run dry ; and may I not offend in speech, but may this thought abide in my heart and never fade away.

A sweet thing it is to draw out the length of life with dauntless hopes, cheering the heart with bright gladness ; but I tremble seeing thee 540 consumed with countless hardships, for, not dreading Zeus, of thy self-will thou honourest mortals overmuch, Prometheus.

Now see how bootless a bene was thine, O friend. Say, where is there any succour ? What help from creatures of a day ? And didst thou not see the powerless impotence, like unto a dream, wherewith the blind race of man is 550 fettered ? in no wise shall the counsels of mortal men overstep the harmony of Zeus.

I learned this looking on thy deathly plight, Prometheus. And there steals into my heart this

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ἄλαδν γένος ἔμπεποδισμένον ; οὔποτε 550

. . τὰν Διδς ἄρμονίαν

θνατῶν παρεξίασι βουλαί.

ἔμαθον τάδε σὰς προσιδούσ' ὀλοὰς

τύχας, Προμηθεῦ.

ἀντ. β.

τὸ διαμφίδιον δέ μοι μέλος προσέπτα

τόδ' ἐκείνῳ θ' ὃ τ' ἀμφὶ λουτρὰ

καὶ λέχος σὸν ὑμεναίου

ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον

ἔδνοις ἄγαγες Ἑσιόναν

πείθων δάμαρτα κοινόλεκτρον.

560

ΙΩ. τίς γῆ ; τί γένος ; τίνα φῶ λεύσσειν

τόνδε χαλινοῖς ἐν πετρίνοισιν

χειμαζόμενον ;

τίνος ἀμπλακίας ποινὰς ὀλέκη ;

σήμενον ὅποι

γῆς ἢ μογερά πεπλάνημαι.

ᾤ ᾤ.

χρίει τις αὖ με τὰν τάλαιναν οἷστρος,

εἶδωλον Ἄργου γηγενοῦς—ἄλευ', ᾤ Δᾷ—

τὸν μυριωπὸν εἰσορώσα βούταν.

ὃ δὲ πορεύεται δόλιον ὄμμ' ἔχων,

ὃν οὐδὲ κατθανόντα γαῖα κεύθει,

570

ἀλλ' ἐμὲ τὰν τάλαιναν

⁵⁶⁶ τόδ' ἐκείνο θ' ὃ τ', Victorius. ἐκείν' ὅτε τότ', M.

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air, how different from that I sang as bridal hymn about thy bath and bed for joy of wedding, when thou didst lead Hesione, our father's child, with wedding gifts winning her for thy wife to share thy bed. 560

Enter Io.

Io. What land? What race? Who shall I say is this I see in bonds of rock, storm-beaten? In penance for what sin art thou destroyed? Tell to what part of earth I, hapless maid, have wandered.

Ah, ah, again some gadfly stings me, unhappy me, the shade of earth-born Argos, —keep him away, O earth—for I see the herdsman of a myriad eyes. And he draws on with cunning eye, whom even in death 570 earth hides not. But passing from the nether world he hounds me on, unhappy maid, and makes me wander fasting along the sea-sand. While in accompaniment sounds

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ἐξ ἐνέρων περῶν κυναγεῖ, πλανᾷ
 τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.
 ὑπὸ δὲ κηρόπλαστος ὀτοβεῖ δόναξ στρ.
 ἀχέτας ὑπνόδοταν νόμον· ἰὼ ἰώ, πόποι
 ποῖ μ' ἄγουσ' <ὦ πόποι> τηλέπλανοι πλάναι;
 τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε
 ταῖσδ' ἐνέξευξας εὐρὼν ἀμαρτοῦσαν ἐν
 πημοσύναις, ἐή,
 οἴστρηλάτῃ δὲ δείματι δειλαίαν 580
 παράκοπον ὤδε τείρεις;
 πυρί <με> φλέξον, ἢ χθονὶ κάλυψον, ἦ
 ποντίοις δάκεσι δὸς βοράν,
 μηδὲ μοι φθονήσης
 εὐγμάτων, ἄναξ.
 ἄδην με πολύπλανοι πλάναι
 γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα
 πημονὰς ἀλύξω.
 κλύεις φθέγμα τῆς βουκέρῳ παρθένου;
 IIP. πῶς δ' οὐ κλύω τῆς οἴστροδινήτου κόρης 590
 τῆς Ἴναχέας; ἦ Διὸς θάλπει κέαρ
 ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
 *Ἦρα στυγητὸς πρὸς βίαν γυμνάζεται.

⁵⁷³ κυναγεῖ, Hermann. κυνηγετεῖ, *Mm.* κυναγετεῖ, Bruck.

⁵⁷⁴ κηρόπακτος, Meineke.

⁵⁷⁶ <ὦ πόποι> Sidgwick.

⁵⁷⁹ πημοσύναις, Hermann. πημοναῖσιν, *Mm.*

Prometheus Bound

the shrill pipe, wax-wrought, a strain that
lulls to sleep. Ah me, ah me and shame!
whither lead they me, my far-wandering
wanderings? Wherein, O son of Kronos,
wherein foundst thou me erring, that thou
didst yoke me unto these afflictions, alas, and
dost thus wear a poor maid to madness with 580
fear of the gadfly's sting?

Burn me with fire, or cover me with earth,
or give me as prey to the monsters of the sea,
neither grudge me my prayers, O king.
Enough have my far-wandering wanderings
tried me, neither can I learn by what way I
shall escape from my afflictions. Hearest thou
the voice of the cow-horned maid?

Pro. Ay, truly, I hear the maiden driven of the 590
gadfly, daughter of Inachos, that kindles the
heart of Zeus with love, and now, hated of
Hera, is by sore constraint tried in too lengthy
races.

⚡ Prometheus Bound

- ΙΩ. πόθεν ἐμοῦ συ πατρὸς ὄνομ' ἀπύεις ; ἀντ.
 εἰπέ μοι τῇ μογερῇ, τίς ὢν, τίς ἄρα μ' ὦ τάλας,
 τὰν ταλαίπωρον ᾧδ' ἔτυμα προσθροεῖς,
 θεόσυτόν τε νόσον ὠνόμασας,
 ἃ μαραίνει με χρίουσα κέντροις, ἐή,
 φοιταλέοις, ἐή.
 σκιρτημάτων δὲ νήστισιν αἰκίαις
 λαβρόσυτος ἦλθον, <"Hras> 600
 ἐπικότοισι μῆδεσι δαμείσα. δυσ-
 δαιμόνων δὲ τίνες οἷ, ἐή,
 οἷ' ἐγὼ μογοῦσιν ;
 ἀλλὰ μοι τορῶς
 τέκμηρον ὃ τι μ' ἐπαμμένει
 παθεῖν, τί μῆχαρ, ἢ τί φάρμακον νόσου ;
 δείξον, εἴπερ οἶσθα.
 θρόει, φράζε τῇ δυσπλάνῃ παρθένῃ.
- ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήζεις μαθεῖν,
 οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ, 610
 ὥσπερ δίκαιον πρὸς φίλους οἷγεν στόμα.
 πυρὸς βροτοῖς δοτῆρ' ὄρῃς Προμηθεά.
- ΙΩ. ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
 τλήμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε ;
- ΠΡ. ἄρμοι πέπαυμαι τοὺς ἐμοὺς θρηνῶν πόνους.
⁵⁹⁸ κέντροις, ἐή, Sikes and Willson. κέντροισι, *Mm.*
⁶⁰⁰ <"Hras> Hermann.

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Io. Whence utterest thou my father's name? Tell me, a hapless maid, who in sooth thou art. Woe's thee, that thou dost thus truly call by name a maid long-suffering, and dost name the god-sent sickness that wastes me, goading me, alas, with maddening pricks.

On-bounding with cruel hunger pangs, swift- 600
sped I came, brought low by the angry wiles of Hera. And who of the ill-starred are there, alas, who suffer hardships like to mine? but do thou clearly tell me what is yet in store for me to bear, what help, what remedy there is for my disease. Reveal it, since thou knowest. Speak, tell it to the maiden of the luckless wanderings.

Pro. I will tell thee clearly all that thou wouldst learn, not weaving riddles, but in simple speech, 610
even as it is just to open the lips to friends. Thou seest him that gave fire to men, Prometheus.

Io. O thou that hast shown thyself a blessing to all mortal men alike, hapless Prometheus, in penalty for what art thou thus afflicted?

Pro. But newly have I ceased making lament over my pains.

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- ΙΩ. οὐκουν πόροις ἂν τήνδε δωρεὰν ἐμοί ;
ΠΡ. λέγ' ἦντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου.
- ΙΩ. σήμνηνον ὅστις ἐν φάραγγί σ' ὥχμασε.
ΠΡ. βούλευμα μὲν τὸ Δίον, Ἑφαίστου δὲ χεῖρ.
ΙΩ. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις ; 620
ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσας μόνον.
ΙΩ. καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δείξον, τίς ἔσται τῇ τालαιπώρῃ χρόνος.
- ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.
- ΙΩ. μή τοί με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν.
ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.
ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν ;
ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας.
- ΙΩ. μή μου προκήδου μάσσον ὥς ἐμοὶ γλυκύ.
ΠΡ. ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δῆ. 630
- ΧΟ. μήπω γε· μοῖραν δ' ἡδονῆς κάμοι πόρε.
τὴν τήσδε πρῶτον ἱστορήσωμεν νόσον,
αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·
τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθῆτω πάρα.

617 *ἀν*, Brunck. *οὐν*, *Μ*. 621 *σαφηνίσας*, Linwood. *σαφηνίσαι*, *Μ*.
628 *τοῦδέ σοι*, Turnebus. *τοῦδε τοῦ*, *Μ*.

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Io. Wilt thou then not grant this other boon to me ?

Pro. Say what boon thou askest : for thou shalt learn all of me.

Io. Tell me who nailed thee in the gorge ?

Pro. The will of Zeus, Hephaistos' hand.

Io. For what sins dost thou penance ? 620

Pro. Thus much alone suffices that I tell thee.

Io. Yea, more than this, show the end of my wandering, what end shall be appointed my long-suffering.

Pro. Not to learn this is better for thee than to learn.

Io. Yet hide not from me that which I must suffer.

Pro. Nay, it is not that I grudge thee this boon.

Io. Why then dost thou delay to tell the whole ?

Pro. Ill-will is there none, but I am loth to confound thy wits.

Io. Be not mindful of me more than is my pleasure.

Pro. Since thou art bent on it, I needs must speak. 630
Hear then.

Cho. Ah, but not yet ; grant me too a meed of pleasure. Let us first ask of her disease, herself recounting her deathful lot ; and for the rest of her troubles let her be taught of thee.

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- ΠΡ. σὸν ἔργον, Ἱοί, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός·
ὥς τ' ἀποκλαῦσαι ἀποδύρασθαι τύχας
ἐνταῦθ', ὅπου μέλλοι τις οἶσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν τριβὴν ἔχει.
- ΙΩ. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστῆσαί με χρή. 640
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρήξετε
πέυσεσθε· καίτοι καὶ λέγουσ' ὀδύρομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.
αἰεὶ γὰρ ὄψεις ἔννυχοι πωλεύμεναι
ἐς παρθενῶνας τοὺς ἐμούς παρηγόρου
λείοισι μύθοις· ὦ μέγ' εὐδαίμον κόρη,
τί παρθενεὺει δαρὸν, ἐξόν σοι γάμου
τυχεῖν μεγίστου; Ζεὺς γὰρ ἡμέρου βέλει
πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύπριν 650
θέλει· σὺ δ', ὦ παῖ, μὴ ἀπολακτίσης λέχος
τὸ Ζηνός, ἀλλ' ἐξελθε πρὸς Δέρνης βαθὺν
λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρός,
ὥς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.
τοιοῖσδε πάσας εὐφρόνας ὀνείρασι
ξυνειχόμεν δύστηνος, ἔστε δὴ πατρὶ
ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα.
ὁ δ' ἔς τε Πυθὼ καπὶ Δωδώνης πυκνοὺς
θεοπρόπους ἱάλλεν, ὥς μάθοι τί χρή

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Pro. Io, it is thy task to render these a service,
both for all else and that they are thy father's
sisters ; since to lament and to bewail one's lot
there where one thinks to win a tear from those
that hearken is time well spent.

Io. I know not how I may set your will aside ; and 640
in clear speech ye shall learn all that which ye
desire. Yet it is pain even to tell of my god-
sent storm of ills and the marring of my form,
whence it fell unto my hapless lot. Ever
would nightly fantasies, haunting my maiden
chamber, beguile me with smooth speech : O
thrice happy maiden, why keepest thou all too
long thy virgin state, when it is thine to make
a glorious marriage ? For Zeus is kindled by a 650
shaft of longing shot from thee, and fain would
join with thee in love : and do thou, child,
spurn not the bed of Zeus, but hie thee to
the deep meadow of Lerna, the flocks and ox-
stalls of thy father, that the eye of Zeus may
rest from longing. By such dreams was I, alas,
beset throughout whole nights, until such time
as I took heart to tell my father of my night-
seen dreams. And he fell to sending to
Pytho and Dodona-wards many messengers

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δρῶντ' ἢ λέγοντα δαίμοσιν πρᾶσσειν φίλα. 660
ἦκον δ' ἀναγγέλλοντες αἰολοστόμους
χρησμούς ἀσήμους δυσκρίτως τ' εἰρημένους.
τέλος δ' ἐναργῆς βάξις ἦλθεν Ἰνάχῃ,
σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη
ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ,
ἄφετον ἀλαᾶσθαι γῆς ἐπ' ἐσχάτοις ὕροις·
κεῖ μὴ θέλοι, πυρωπὸν ἐκ Διδὸς μολεῖν
κεραυνόν, ὃς πᾶν ἐξαῖστώσοι γένος.
τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν
ἐξήλασέν με κἀπέκλησε δωμάτων 670
ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
Διδὸς χαλινδὸς πρὸς βίαν πρᾶσσειν τάδε.
εὐθύς δὲ μορφὴ καὶ φρένες διάστροφοί
ἦσαν, κεραστὶς δ', ὡς ὄρατ', ὀξυστόμῳ
μύωπι χρισθεῖσ' ἐμμανεῖ σκιρτήματι
ἦσσαν πρὸς εὐποτόν τε Κερχνεΐας ῥέος
Λέρνης τε κρήνην· βουκόλος δὲ γηγενὴς
ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
ὄσσοις δεδορκῶς τοὺς ἐμούς κατὰ στίβους.
ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος 680
τοῦ ζῆν ἀπεστέρησεν· οἷστροπλῆξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.

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that he might learn by what deeds or speech it 660
was appointed him to do pleasure to the gods.
And they came back bearing oracles of riddling
tongue, dark and subtly spoken. But at the last
there came a plain word unto Inachos, clearly
bidding and enjoining him to thrust me forth
from out my home and country, to roam at
large at the uttermost bounds of earth. And
if he would not, there should come from Zeus
a flaming bolt that should sweep all his race
from sight. Won by such prophecies of
Loxias he drove me forth and shut me out 670
from home, he loth as I; but the curb of Zeus
constrained him perforce to do this thing.
And straightway were my form and wits
distorted; and horned, as ye see, stung by the
sharp-mouthed gadfly, with frantic bound I
made speed to the fresh-flowing stream of
Kerchneia and to Lerna's spring; while the
earth-born herdsman, Argos, with untempered
wrath followed hard upon, watching with
myriad eyes my every step.

But sudden doom, unlooked for, robbed him 680
of life; yet I, stung of the gadfly, with a god-
sent scourge am driven from land to land. Thou

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κλύεις τὰ πραχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὃ τι
λοιπὸν πόνων, σήμαινε· μηδὲ μ' οἰκτίσας
ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
αἷσχιστον εἶναι φημι συνθέτους λόγους.

ΧΟ. ἔα, ἔα· ἄπεχε, φεῦ.

οὐποθ' <ᾧδ'> οὐποτ' ἠὔχουν ξένους
μολεῖσθαι λόγους ἐς ἀκοὰν ἐμάν,
οὐδ' ᾧδε δυσθέατα καὶ δύσοιστα
πήματα λύματα, δείματ' ἀμφά-
κει κέντρῳ ψύχειν ψυχάν
ἰώ, ἰώ, μοῖρα, μοῖρα,
πέφρικ' εἰσιδοῦσα πρᾶξιν Ἰοῦς.

690

ΠΡ. πρῶ γε στενάζεις καὶ φόβου πλέα τις εἴ·
ἐπίσχες, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.

ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὴν
τὸ λοιπὸν ἄλγος προὔξεπίστασθαι τορῶς.

ΠΡ. τὴν πρίν γε χρεῖαν ἠνύσασθ' ἐμοῦ πάρα
κούφως· μαθεῖν γὰρ τῇσδε πρῶτ' ἐχρήζετε
τὸν ἀμφ' ἐαυτῆς ἄθλον ἐξηγουμένης·
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρή πάθῃ
τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνίδα.

700

⁶⁸⁸ οὐποθ' <ᾧδ'> Wecklein.

⁶⁹¹ δείματ' ἀμφήκει κέντρῳ ψύχειν ψυχάν ἐμάν, *M.* Most editors omit ἐμάν.

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hearest my past ; and if thou canst tell what troubles are in store make them known ; neither in pity fire me with false speech : for feigned words I account as foulest ill.

Cho. O forbear, alas. Never, never thought I such strange words would come unto my hearing, nor that affliction, distraction and distress, thus 690
* ill to look upon and ill to bear, would chill my soul with two-edged goad. Ah me, fate, fate, I shudder as I look on Io's plight.

Pro. Full soon thou makest lamentation, and art as one full of fear ; forbear till thou hast learned that too which is to come.

Cho. Speak, teach us to the full ; to the sick it is sweet I ween clearly to foreknow the pain that is to come.

Pro. Lightly ye won from me your first desire, for 700
ye would fain first learn of her the story of her trouble ; hear now the rest, what sufferings it is appointed for this maid to bear at Hera's hands ; and do thou, seed of Inachos, lay up my words in thy heart, that thou mayst learn to the full the ends of thy way. First turning

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σύ τ', Ἰνάχειον σπέρμα, τοὺς ἔμοις λόγους
θυμῷ βάλ', ὥς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.
πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς
στρέψασα σαυτὴν στείχ' ἀνηρότους γύας·
Σκύθας δ' ἀφίξει νομάδας, οἳ πλεκτὰς στέγας
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις, 710
ἐκηβόλοις τόξοισιν ἐξηρτυμένοι·
οἷς μὴ πελάζειν, ἀλλ' ἀλιστόνοις πόδας
χρίμπτουσα ῥαχίαισιν ἐκπερᾶν χθόνα.
λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες
οἰκοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή·
ἀνήμεροι γάρ, οὐδὲ πρόσπλατοι ξένοις.
ἦξεῖς δ' Ὑβριστὴν ποταμόν, οὐ ψευδώνυμον,
ὃν μὴ περάσῃς, οὐ γὰρ εὐβατος περᾶν,
πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς, ὁρῶν
ὑψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος 720
κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρή
κορυφὰς ὑπερβάλλουσιν ἐς μεσημβρινὴν
βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν
ἦξεῖς στυγάνορ', αἱ Θεμίσκυράν ποτε
κατοικιοῦσιν ἀμφὶ Θερμῳδονθ', ἵνα
τραχεῖα πόντου Σαλμυδησσία γνάθος

712 πόδας, Turnebus. ἀλλ' ἀλιστόνοις γύποδας, *Mm.* ἀλλὰ γυί',
Hermann.

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thyself hence towards the rising of the sun,
tread lands unploughed ; and thou shalt come
unto the wandering Skythians, who dwell in 710
wattled huts raised from the ground on cars
with well-wrought wheels, armed with far-
shooting bows ; whom draw not near, but
skirting the surf-beaten shores of sea pass out
from the land. And on thy left hand dwell
the Chalybes, workers in iron, of whom thou
must beware ; for they are wild nor meet for
strangers to draw near. And thou shalt come
unto the river Hybristes, not misnamed, which
cross not, for it is not easy of crossing, till thou
come to Kaukasos itself, highest of mountains, 720
where the river pours forth its might from its
very brows. And it is appointed thee, crossing
peaks that are neighbours to the stars, to go
towards the southern path, where thou shalt
come unto the host of Amazons, man-haters,
who shall one day make their home in Themis-
kyra round about Thermodon, where is a rugged
inlet of the sea, Salmydessos, inhospitable to
sailors, stepmother of ships ; and they shall set
thee on thy way and that right gladly ; and

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ἐχθρόξενος ναύταισι, μητρὶὰ νεῶν·
αὐταί σ' ὀδηγήσουσι καὶ μάλ' ἀσμένως.
ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις
Κιμμερικὸν ἤξεις, ὃν θρασυσπλάγχχνως σε χρῆ 730
λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν.
ἔσται δὲ θνητοῖς εἰς αἰὲ λόγος μέγας
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον
ἤπειρον ἤξεις Ἀσιάδ'. ἄρ' ὑμῖν δοκεῖ
ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
πικροῦ δ' ἔκυρσας, ὦ κόρη, τῶν σῶν γάμων
μνηστῆρος· οὗς γὰρ νῦν ἀκήκοας λόγους 740
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίοις.

ΙΩ. ἰὼ μοί μοι, ἐή.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνῃ κακά;

ΧΟ. ἡ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;

ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης.

ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας,
ὅπως πέδοι σκήψασα τῶν πάντων πόνων

Prometheus Bound ❧

thou shalt come to the Kimmerian straits hard 730
by the very harbour gates that grant but narrow
passage; which quitting in good heart, thou
must pass out through the Maiotic strait. And
there shall be among mortal men great talk
for all time of thy wayfaring, and Bosphoros
shall be called after thy name. And leaving
Europe's plains thou shalt come unto the land
of Asia. Do ye not see that the tyrant of the
gods is violent in all alike? for he, a god, being
fain to wed with this mortal maid, hath laid
these wanderings upon her; and cruel is the
wooer thou hast got, O maiden, for thy hand
in marriage; for the tale that thou hast newly 740
heard thou must deem not yet begun.

Io. Ah me, alas, alas.

Pro. Again dost cry aloud and deeply sigh?
What, prithee, wilt thou do when thou shalt
learn the ills to come?

Gho. And wilt thou really tell her of affliction still
to come?

Pro. Ay, a very wintry sea of baneful woe.

Io. Then what gain is it for me to live? Nay, why
did I not fling myself forthwith from off this
rugged rock, that falling on the plain I had 750

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- ἀπηλλάγην ; κρείσσον γὰρ εἰσάπαξ θανεῖν, 750
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.
- ΠΡ. ἢ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῃ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.
- ΙΩ. ἢ γάρ ποτ' ἐστιν ἐκπεσεῖν ἀρχῆς Δία ;
- ΠΡ. ἦδοι' ἂν, οἷμαι, τήνδ' ἰδοῦσα συμφοράν.
- ΙΩ. πῶς δ' οὐκ ἂν, ἥτις ἐκ Διὸς πάσχω κακῶς ;
- ΠΡ. ὥς τοίνυν ὄντων τῶνδ' ἐσοι μαθεῖν πάρα. 760
- ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται ;
- ΠΡ. πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων.
- ΙΩ. ποίῃ τρόπῃ ; σήμηνον, εἰ μὴ τις βλάβη.
- ΠΡ. γαμὲ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ.
- ΙΩ. θέορτον, ἢ βρότειον ; εἰ ῥητόν, φράσον.
- ΠΡ. τί δ' ὄντιν' ; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.
- ΙΩ. ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων ;

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been quit of all my pains? Better once for all to die than to fare ill all one's days.

Pro. Ill wouldst thou bear my trouble for whom death is not fated, for that would have been release from my afflictions; but now no end is set for me of hardships, until that Zeus is cast out from his tyranny.

Io. Will Zeus then one day be cast out from rule?

Pro. Thou wouldst be glad, I think, to look on this ill-fortune.

Io. Aye, surely should I, that fare ill at Zeus's hands.

Pro. Since then these things are so, it is thine to learn.

Io. By whom shall he be bereft of his tyrant's sceptre?

Pro. By his own hand, by his own empty counsels.

Io. In what way? Tell if there be no let.

Pro. He shall make a marriage such as he shall one day rue.

Io. Of the gods or mortal? Speak if it may be told.

Pro. What would you with it? for this may not be told in words.

Io. Is it by his wife that he is to be driven from his throne?

760

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ΠΡ. ἡ τέξεται γε παῖδα φέρτερον πατρὸς.

ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης ;

ΠΡ. οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς. 770

ΙΩ. τίς οὖν ὁ λύσων σ' ἔστιν ἄκοντος Διός ;

ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεῶν.

ΙΩ. πῶς εἶπας ; ἡ 'μὸς παῖς σ' ἀπαλλάξει κακῶν ;

ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.

ΙΩ. ἦδ' οὐκέτ' εὐξέμβλητος ἡ χρησμοδία.

ΠΡ. καὶ μηδὲ σαυτῆς γ' ἐκμαθεῖν ζήτει πόνους.

ΙΩ. μή μοι προτείνων κέρδος εἴτ' ἀποστέρει.

ΠΡ. δυοῖν λόγοιν σε θατέρῳ δωρήσομαι.

ΙΩ. ποίοιν ; πρόδειξον αἵρεσίν τ' ἐμοὶ δίδου.

ΠΡ. δίδωμ'· ἐλοῦ γὰρ ἡ πόνων τὰ λοιπά σοι 780
φράσω σαφηνῶς, ἥ τὸν ἐκλύσοντ' ἐμέ.

ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμιάσης λόγου·

⁷⁸³ λόγου, Elmsley. λόγους, M.

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Pro. Ay, for she shall bear a son better than his father.

Io. And has he no way to turn this lot from him ?

Pro. No, surely : save haply if I were loosed from 770
bondage.

Io. Who then is he that shall unloose thee against the will of Zeus ?

Pro. One of thine offspring is appointed to be he.

Io. What sayest thou ? shall child of mine release thee from thine ills ?

Pro. Ay, third in descent and ten generations besides.

Io. This oracle is no longer easy of understanding.

Pro. And seek not thou to learn thine own pains either to the full.

Io. Do not, while proffering me a boon, withhold it.

Pro. Of two tales I will give thee either one.

Io. Of what two ? Tell me first and grant me choice.

Pro. I grant it ; choose whether I shall plainly tell 780
thee of thy pains that are to come or of him that shall unloose me.

Cho. Of these do thou vouchsafe to grant one boon to her and one to me, neither grudge me the tale : and unto her tell what wandering is yet

❧ Prometheus Bound

καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
 ἔμοι δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ.
 ΠΡ. ἐπεὶ προθυμείσθ', οὐκ ἐναντιώσομαι
 τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσchrήσετε.
 σοὶ πρῶτον, Ἰοί, πολύδονον πλάνην φράσω,
 ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.
 ὅταν περάσῃς ρεῖθρον, ἡπίρων ὄρον, 790
 πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς

 πόντου περῶσα φλοῖσβον, ἔστ' ἂν ἐξίκη
 πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
 αἱ Φορκίδες ναίουσι δηναῖαι κόραι
 τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτεμέναι,
 μονόδοντες, ἃς οὔθ' ἥλιος προσδέρεται
 ἀκτίσιν οὔθ' ἡ νύκτερος μήνη ποτέ.
 πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
 δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,
 ἃς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς. 800
 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω.
 ἄλλην δ' ἄκουσον δυσχερῇ θεωρίαν·
 ὀξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
 γρύπας φύλαξαι, τὸν τε μουνῶπα στρατὸν
 Ἀριμασπὸν ἵπποβάμον', οἱ χρυσόρρυτον

793 M. If retained, lacuna must be assumed after 791.

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in store and unto me him that shall loose thee ;
for this I crave.

Pro. Since ye are bent on it I will not gainsay to
tell you all, even as much as ye desire. To
thee first, Io, will I tell of weary wandering ;
which write thou on the mindful tablets of thy
heart. When thou hast crossed the stream,
boundary of mainlands, toward the flaming 790
dawn, sun-trodden . . . crossing the roaring
sea, till thou art come unto the Gorgon plains
of Kisthene, where Phorkis' daughters dwell,
three ancient maidens, swan-shaped, having one
eye for all, with but one tooth, whom neither
sun looks on with his rays nor ever moon by
night. And hard by them their three winged
sisters of the snaky locks, Gorgons, hated of
men, on whom no mortal shall set eyes and live. 800
Such is the guard I tell thee of. But hear of
another monstrous sight. For of the sharp-
beaked . . . hounds of Zeus beware, the
griffins, and of the one-eyed host of the Ari-

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οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου·
τούτοις σὺ μὴ πέλαζε. τηλουρδὸν δὲ γῆν
ἦξεις, κελαινδὸν φύλον, οἱ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.
τούτου παρ' ὅχθας ἔρφ', ἕως ἂν ἐξίκη 810
καταβασμόν, ἔνθα Βυβλίνων ὀρώων ἀπο
ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.
οὗτός σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,
Ἰοί, πέπρωται σοί τε καὶ τέκνοις κτίσαι.
τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,
ἐπανδίπλαζε, καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟ. εἰ μὲν τι τῇδε λοιπὸν ἢ παρειμένον 820
ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης,
λέγ'· εἰ δὲ πάντ' εἴρηκας, ἡμῖν αὖ χάριν
δὸς ἥνπερ αἰτούμεσθα· μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.
ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω,

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maspians, horsemen that dwell around the stream that flows with gold, Plouton's path ; these draw not near. And thou shalt come unto a far-off land, a swarthy race, who dwell about the sources of the sun, where is the river Aithiops. Keep on along its banks ; until 810 thou come unto a falling torrent whence from the Bybline mountains Nile sends forth his fresh and sacred stream. And this shall set thee on thy way to the three-cornered land of Nile, where at last it is appointed to thee, Io, and thy children to establish thy distant habitation. If aught of this thou findest dim and hard of understanding, turn to it once again and clearly learn the whole ; for I have more leisure than I would.

Cho. If thou hast aught still left to tell, or passed 820 by in the telling, of her deathful wandering, speak on : but if thou hast said all, to us now grant the boon we ask ; thou rememberest maybe.

Pro. She has heard the story of her journeying to the end. But that she may know she has not given ear to me in vain, I will tell what hardships she has borne ere she came here,

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τεκμήριον τοῦτ' αὐτὸ δοὺς μύθων ἐμῶν.
ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,
πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.
ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γάπεδα,
τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα 830
μαντεία θῶκός τ' ἐστὶ Θεσπρωτοῦ Διός,
τέρας τ' ἄπιστον, αἱ προσήγοροι δρῦες,
ὑφ' ὧν σὺ λαμπρῶς κούδεν αἰνικτηρίως
προσηγορεύθης ἢ Διδὸς κλεινὴ δάμαρ
μέλλουσι ἔσσεσθαι—τῶνδε προσσαίνει σέ τι ;—
ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
κέλευθον ᾗξας πρὸς μέγαν κόλπον Ῥέας,
ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις·
χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,
σαφῶς ἐπίστας, Ἰόνιος κεκλήσεται, 840
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενός,
ὥς δέρεται πλέον τι τοῦ πεφασμένου.
τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,
ἐς ταῦτον ἐλθὼν τῶν πάλαι λόγων ἵχνος.
ἔστιν πόλις Κάνωβος ἐσχάτη χθονός,

829 γάπεδα Porson. δάπεδα M.

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giving this same as witness of my words. The most part of the story then I will leave out and will pass to the very end of thy wanderings. Now when thou camest to the Molossian plains and round about Dodona of the lofty 830 ridge, where is the prophetic seat of Thesprotian Zeus, and a marvel past belief, the talking oaks, by which thou clearly and in no wise in riddling speech wast hailed the glorious wife of Zeus, that was to be—doth aught of this stir memories?—thence driven by the gadfly thou spedst along the way beside the sea toward the great gulf of Rhea, whence thou art sore driven in thy backward course; and throughout the time to come that inlet of the sea, know well, shall be called Ionian, as a 840 remembrance of thy wayfaring to all mankind. This is a sign for thee of my wit, that it sees somewhat more than is made manifest.

And the rest to you and her alike I will set forth now that I have come unto the self-same track of my former tale. There is a city Kanobos, farthest of earth, hard by the very mouth and bar of Nile; there at last Zeus is to make thee of sound mind, stroking thee with

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Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·
ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα
ἐπαφῶν ἀταρβεί χειρὶ καὶ θιγῶν μόνον.
ἐπώνυμον δὲ τῶν Διὸς γεννημάτων 850
τέξεις κελαινὸν Ἐπαφον, ὃς καρπώσεται
ὄσπην πλατύρρους Νείλος ἀρδεύει χθόνα.
πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
πάλιν πρὸς Ἄργος οὐχ ἑκούσ' ἐλεύσεται
θηλὺς πορος, φεύγουσα συγγενῇ γάμον
ἀνειψιῶν· οἱ δ' ἐπτοημένοι φρένας,
κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
ἤξουσι θηρεύσοντες οὐ θηρασίμους
γάμους, φθόνον δὲ σωμαμάτων ἕξει θεός·
Πελασγία δὲ δέξεται, θηλυκτόνῳ 860
Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.
τοιὰδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
μίαν δὲ παῖδων ἱμερος θέλξει τὸ μὴ
κτείνειν σύνευνον, ἀλλ' ἀπαμβλυνθήσεται
γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
κλύειν ἄναλκιν μᾶλλον ἢ μισαιφόνος·
αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.

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hand that brings no fear, and only touching thee.
And thou shalt give birth to swarthy Epaphos
named from the begetting of Zeus, and he shall 850
harvest all the land watered by Nile's broad
stream. And the fifth generation from him,
an house of fifty children, shall once more
come to Argos, not of their own will, a band
of women, fleeing a kindred marriage with their
cousins. But these, with passion in their
hearts, falcons not far left behind of doves,
shall come to seek wedlock that should not be
sought, but God shall grudge them their brides.
And the Pelasgian land shall harbour them, 860
when that their kinsmen have been laid low by
Ares in death dealt boldly by a woman's hand
in the watches of the night ; for each wife shall
rob her lord of life, dyeing in his throat a two-
edged sword. In such wise may Love come
upon my enemies. But one of the maidens
love shall melt so that she shall not kill her
husband, but shall be blunted of her purpose :
and one of two things she shall choose, to be
called a coward rather than death-stained.
She shall give birth unto a race of kings in
Argos. It needs a long tale to tell this story 870

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μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς. 87c
σπόρος γε μὴν ἐκ τῆσδε φύσεται θρασύς,
τόξοισι κλεινός, ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διῆλθε Ἰτιανὶς Θέμις·
ὅπως δὲ χῶπη, ταῦτα δεῖ μακροῦ λόγου
εἰπεῖν, σύ τ' οὐδὲν ἐκμαθοῦσα κερδανεῖς.

ΙΩ. ἐλελεῦ, ἐλελεῦ·
ὑπὸ μ' αὖ σφάκελος καὶ φρενοπληγεῖς
μανίαι θάλπουσ', οἷστρου δ' ἄρδεις
χρίει μ' ἄπυρος· 88o
κραδία δὲ φόβῳ φρένα λακτίζει·
τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
ἔξω δὲ δρόμου φέρομαι λύσσης
πνεύματι μάργῳ, γλώσσης ἀκρατής·
θολεροὶ δὲ λόγοι πταίουσ' εἰκῇ
στυγνῆς πρὸς κύμασιν ἄτης.

ΧΟ. ἡ σοφός, ἡ σοφός ἦν 89o στρ.
ὃς πρῶτος ἐν γνώμῃ τόδ' ἐβάστασε καὶ γλώσ-
σα διεμυθολόγησεν,
ὥς τὸ κηδεῦσαι καθ' ἑαντὸν ἀριστεύει μακρῶ,
καὶ μήτε τῶν πλούτῳ διαθρυπτομένων,
μήτε τῶν γέννα μεγαλυνομένων,
ὄντα χερνήταν ἐραστεῦσαι γάμων.

⁸⁷¹ σπόρος, Sikes and Willson. σπορᾶς, M.

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clearly to the end. Howbeit of her there shall be raised up seed, bold, famed for bowmanry, that shall loose me from these pains. Such was the oracle my aged mother recounted to me, Titan Themis ; but how and in what way needs a long tale to tell and it shall no whit profit thee though thou learned it to the full.

Io. On, onward ! Again a spasm and distracting throes of madness burn me and the gadfly's prick, forged not with fire, stings me ; and 88c my heart for fear knocks at my breast ; my eyes roll round and round and away from my course I am borne by frenzy's raging blast, and gone the mastery of my tongue ; and troubled words at random stumble against the waves of baleful doom.

Cho. Wise, very wise, was he that first weighed this in his heart and gave it utterance with his tongue, to wed after one's own degree is best by 890 far, and for him that is a handicraftsman not to desire marriage either with them that puff themselves up with riches, or them that pride themselves on birth.

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μήποτε, μήποτε μ', ὦ ἀντ.

<πότνιαι> Μοῖραι, λεχέων Διδς εὐνά-
τειραν ἴδοισθε πέλουσαν.

μηδὲ πλαθείην γαμέτα τινὶ τῶν ἐξ οὐρανοῦ.

ταρβῶ γὰρ ἄστεργάνορα παρθενίαν
εἰσορῶσ' Ἰοῦς ἀμαλαπτομένην

δυσπλάνοις⁸⁹⁷ Ἡρας ἀλατείαις πόνων. 900

ἐμοὶ δέ γ' ὅτε μὲν ὁμαλδς ὁ γάμος ἄφοβος, ἐπφδ.

μηδὲ κρεισσόνων θεῶν

ἔρως ἄφυκτον ὄμμα προσδράκοι με.

ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα πόριμος,

οὐδ' ἔχω τίς ἂν γενοίμαν·

τὰν Διδς γὰρ οὐχ ὀρῶ

μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡ. ἦ μὴν ἔτι Ζεύς, καίπερ αὐθάδης φρενῶν,

ἔσται ταπεινός, οἷον ἐξαρτύεται

γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος

θρόνων τ' αἴστον ἐκβαλεῖ· πατρὸς δ' ἀρὰ 910

Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,

ἣν ἐπιτινῶν ἡρᾶτο δηναίων θρόνων.

τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν

⁸⁹⁷ <ποτνιαι> Winckelmann.

⁸⁹⁹ ἀμαλαπτομένην, Weil. γάμω δαπτομένην, M. δαμαλιζομένην, Haines. μέγα δαπτομένην, Schütz.

⁹⁰¹ ἐμοὶ δέ γ' ὅτε, Hermann. ἐμοὶ δ' ὅτι μὲν ὁμαλδς ὁ γάμος | ἄφοβος οὐ δέδια, M. οὐ δέδια probably a gloss on ἄφοβος.

Prometheus Bound ❧

Never, never, awful Fates, may ye see me become the sharer of the bed of Zeus: neither may I draw nigh in wedlock any of the gods of heaven, for I am afraid as I behold the maiden Io, no lover of her lord, crushed by wild, pain-fraught wanderings of Hera's sending. 900

But for me, when marriage is well matched it has no fears; but never may the love of mightier gods look on me with glance from which is no escape. This, this is a war that is not to be waged, rich in resourcelessness. Nor know I what would become of me, for I see not how I might flee from the purpose of Zeus.

Pro. Verily I say to you that Zeus, though he be of a froward mind, shall yet be humbled, seeing that he is making ready to enter into such wedlock as shall cast him forth into darkness from his tyranny and throne: and the curse of his father Kronos shall then at last be wholly brought to pass that he uttered when he was cast out from his ancient throne. Out of hardships such as these shall none of the gods be able clearly to make known to him a way, save me. I know this and I know the way. 910

Prometheus Bound

δύναιτ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς·
ἐγὼ τὰδ' οἶδα, χῶ' τρόποφ. πρὸς ταῦτά νυν
θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις
πιστός, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος.
οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά·
τοῖον παλαιστὴν νῦν παρασκευάζεται 920
ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·
ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα,
βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·
θαλασσίαν τε γῆς τινάκτειραν νόσον,
τρίαιναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ.
πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.
ΧΟ. σύ θην ἃ χρῆζεις, ταῦτ' ἐπιγλωσσᾷ Διός.

ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἃ βούλομαι, λέγω.

ΧΟ. καὶ προσδοκᾷ χρὴ δεσπόσειν Ζηνός τινα ; 930

ΠΡ. καὶ τῶνδ' γ' ἔξει δυσλοφωτέρους πόνους.

ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη ;

ΠΡ. τί δ' ἂν φοβοίμην ὧ' θανεῖν οὐ μόρσιμον ;

Prometheus Bound ❧

Therefore now let him boldly sit trusting in his thunderclaps in air and brandishing in his hands his fire-breathing bolt : for no whit shall these avail to keep him from falling in dishonour a fall insufferable. Such a wrestler, a prodigy 920 most hard to cope withal, is he now making ready for himself with his own hand, as in good truth shall find a flame stronger than the fire-bolt in a mighty crash surpassing thunder ; and the plague of sea that shakes the earth, the trident, Poseidon's spear, shall he shiver. And when that he hath stumbled on this ill he shall learn how far are rule and slavery asunder.

Cho. Surely it is thine own desire that thou moutheest against Zeus.

Pro. I tell that which shall come to pass and that which I wish besides.

Cho. What, must we look for one to master 930 Zeus ?

Pro. Ay, he shall have pains harder to rid him of than these.

Cho. And art thou not afraid flinging forth words like these ?

Pro. Why should I fear that am not fated to die ?

Prometheus Bound

ΧΟ. ἀλλ' ἄθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι.

ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι.

ΧΟ. οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεί.

ἔμοι δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.

δράττω, κρατεῖτω τόνδε τὸν βραχὺν χρόνον

ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς.

940

ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,

τὸν τοῦ τυράννου τοῦ νέου διάκονον·

πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

ΕΡ. σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,

τὸν ἐξαμαρτόντ' εἰς θεοὺς ἐφημέροις

πορόντα τιμάς, τὸν πυρὸς κλέπτην λέγω·

πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους

αὐδᾶν, πρὸς ὧν ἐκείνος ἐκπίπτει κράτους·

καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως,

ἀλλ' αὖθ' ἕκαστ' ἐκφράζε· μηδέ μοι διπλᾶς

950

ὁδοὺς, Προμηθεῦ, προσβάλης· ὅρᾳς δ' ὅτι

Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

⁹⁴⁸ πρὸς ὧν, Elmsley. πρὸς ὧν τ', Mm.

Prometheus Bound ❖

Cho. But he may lay on thee a task yet more grievous than this.

Pro. Then let him do it ; nought comes to me unlooked for.

Cho. They that do reverence to Adrasteia are wise.

Pro. Do honour, offer prayers, fawn upon him that for the moment is in power ; but for me, my care for Zeus is less than nothing. Let him do, let him hold sway for this short time even as he will ; 940
for it is not long that he shall rule the gods.

But stay, for I see here the messenger of Zeus, the servant of the new-made king ; surely he hath come to bring some news.

Enter Hermes.

Her. Thou there, the wisecrack, that art overbitter in thy bitterness, that sinnedst against the gods, in that thou gavest honours unto creatures of a day, the thief of fire I mean. The father bids thee tell of the marriage that thou makest thy boast, by which he is to be cast forth from power ; and this too not in riddles, but every whit tell out. Neither, Prometheus, lay on me 950
a double journey : thou seest that Zeus is not softened by a bearing such as thine.

Prometheus Bound

ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως
ὁ μῦθός ἐστιν, ὥς θεῶν ὑπηρέτου.
νέον νέοι κρατεῖτε, καὶ δοκεῖτε δὴ
ναίειν ἀπενθῇ πέργαμ'. οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς τυράννους ἐκπεσόντας ἤσθόμην ;
τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι
αἰσχιστα καὶ τάχιστα. μή τί σοι δοκῶ
ταρβεῖν ὑποπτῆσαι τε τοὺς νέους θεούς ; 960
πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ
κέλευθον ἦνπερ ἦλθες ἐγκόνοι πάλιν·
πέύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν
τάσδ' ἐς σεαυτὸν πημονὰς καθώρισας.

ΠΡ. τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν,
σαφῶς ἐπίστασ', οὐκ ἂν ἀλλάξαιμ' ἐγώ.

ΕΡ. κρεῖσσον γάρ, οἶμαι, τῇδε λατρεύειν πέτρῃ
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

ΠΡ. οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεών. 970

ΕΡ. χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

ΠΡ. χλιδῶ ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ
ἐχθροὺς ἴδοιμι· καὶ σὲ δ' ἐν τούτοις λέγω.

ΕΡ. ἢ κάμῃ γάρ τι ξυμφοραῖς ἐπαιτιᾷ ;

⁹⁶⁵ τάσδ' ἐς σεαυτὸν . . . καθώρισας, Sikes and Willson. καθώρ' οσας,
M. καθώρμισας, many editors.

Prometheus Bound ❧

Pro. High sounding, truly, and full of pride is thy speech, for an underling of the gods. New is the sway ye newly hold and ye think forsooth to dwell in citadels that know no sorrow. Have I not seen two tyrants cast out thence? ay, and a third, him that now is lord, shall I behold, most basely and most speedily. Does it look to thee that I have any fear or cringe 960 before the new-made gods? Far, ay, very far am I from that. So quickly tread again the road thou camest, for thou shalt learn nothing of what thou askest me.

Her. Yet by such stubborn ways even before thou didst mark out these troubles for thyself.

Pro. For thy slavery be sure I would not change my evil fortune, no, not I.

Her. For it is better, I ween, to be a slave unto this rock than to be trusted messenger to father Zeus.

Pro. It is meet thus to wreak insults on the insolent. 970

Her. It seems that thou dost revel in thy present lot.

Pro. Revel? May I see mine enemies thus reveling. I count thee of their number.

Her. What, dost thou blame me too in part for thy distresses?

Prometheus Bound

- ΠΡ. ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς,
ὅσοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.
ΕΡ. κλύω σ' ἐγὼ μεμνηνός οὐ σμικρὰν νόσον.
ΠΡ. νοσοίμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

ΕΡ. εἷης φορητὸς οὐκ ἄν, εἰ πράσσοις καλῶς.

ΠΡ. ὦμοι. 980

ΕΡ. τόδε Ζεὺς τοῖ'πος οὐκ ἐπίσταται.

ΠΡ. ἀλλ' ἐκιδιάσκει πάνθ' ὃ γηράσκων χρόνος.

ΕΡ. καὶ μὴν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι.

ΠΡ. σὲ γὰρ προσηύδων οὐκ ἄν ὄνθ' ὑπερέτην.

ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὦν χρεῖζαι πατήρ.

ΠΡ. καὶ μὴν ὀφείλων γ' ἄν τίνοιμ' αὐτῷ χάριν.

ΕΡ. ἐκερτόμησας δῆθεν ὥστε παῖδά με.

ΠΡ. οὐ γὰρ σὺ παῖς τε κάτι τοῦδ' ἀνούστερος,
εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα ;
οὐκ ἔστιν αἰκισμ' οὐδὲ μηχάνημ' ὅτ'ω
προτρέφεταί με Ζεὺς γεγωνῆσαι τάδε, 990
πρὶν ἄν χαλασθῇ δεσμὰ λυμαντήρια.

⁹⁸⁸ ὥστε παῖδά με, Hermann. ὡς παῖδά με, M, etc. ὡς παῖδ' ὄντα με, m.

Prometheus Bound ❁

Pro. In one word I hate all the gods, all they that,
prospering, unrighteously entreat me ill.

Her. I hear thee raving with no light disease.

Pro. Diseased I may be, if it be disease to hate one's
enemies.

Her. Thou wouldst be past bearing, shouldst thou
fare well.

Pro. Alas.

980

Her. Zeus knows not that word.

Pro. But Time as he grows old teaches all things to
the full.

Her. Why, look, not yet hast thou learned to be wise.

Pro. Nay, else had I not held parley with thee that
art an underling.

Her. It seems thou wilt tell nothing of that the
father asks.

Pro. Nay, I would pay him the grace that I owe.

Her. Thou floutest me forsooth as though I were
a child.

Pro. Why, art thou not a child and yet more witless
than a child, if thou lookest to learn aught from
me? There is no threat, nay, or trick by 990
which Zeus shall incline me to tell this thing,
before my galling bonds are loosed. Where-
fore let blazing fire be hurled and with

⚡ Prometheus Bound

πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ,
λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι
χθονίοις κυκάτω πάντα καὶ ταρασσέτω·
γνάμψει γὰρ οὐδὲν τῶνδέ μ', ὥστε καὶ φράσαι
πρὸς οὗ χρεῶν νιν ἔκπεσεῖν τυραννίδος.

ΕΡ. ὄρα νυν εἴ σοι ταῦτ' ἄρωγὰ φαίνεται.

ΠΡ. ὥπται πάλαι δὴ καὶ βεβούλευται τάδε.

ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε
πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. 1000

ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.
εἰσελθέτω σε μήποθ' ὥς ἐγὼ Διδῶς
γνώμην φοβηθεῖς θηλύνους γενήσομαι,
καὶ λιπαρήσω τὸν μέγα στυγούμενον
γυναικομίμοις ὑπτιάσμασιν χερῶν
λύσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·
τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει λιταῖς
ἐμαῖς· δακῶν δὲ στόμιον ὥς νεοζυγῆς
πῶλος βιάζει καὶ πρὸς ἡνίας μάχει. 1010
ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι·
αὐθαδία γὰρ τῇ φρονοῦντι μὴ καλῶς
αὐτὴ καθ' αὐτὴν οὐδενὸς μείζον σθένει.
σκέψαι δ', ἐὰν μὴ τοῖς ἐμοῖς πεισθῆς λόγοις,

Prometheus Bound

white-winged snow and thunder-bursts beneath the earth let him confound all things and make them troubled ; for nought of this shall bend me that I so much as tell by whom it is appointed that he be cast out from his tyranny.

Her. See now if this seems helpful to thee.

Pro. Long, long since was this thing seen and planned.

Her. Thou fool, bring thyself at last to take wise 1000
thought in face of thy present sufferings.

Pro. Thou dost trouble me in vain as who should
beguile a wave of the sea. Let it never come
into thy heart that I, fearing the will of Zeus,
shall turn woman-hearted and shall importune
him I greatly hate with womanish upliftings
of my hands to loose me from these bonds.
Very far am I from that.

Her. It seems, though I say on and on, I shall yet
speak in vain. For thou art nothing melted
nor yet softened by my prayers ; but taking
the bit between thy teeth like a foal, new- 1010
yoked, dost chafe and pull against the rein.
Ah, but thy vehemence rests upon an im-
potent device, for stubbornness, to one that
counsels ill, has of itself least strength of all

Prometheus Bound

οἶός σε χειμῶν καὶ κακῶν τρικυμία
ἔπειω' ἄφνυκτος· πρῶτα μὲν γὰρ ὀκρίδα
φάραγγα βροντῇ καὶ κεραυνία φλογὶ
πατὴρ σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σόν, πετραία δ' ἀγκάλη σε βαστάσει.
μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνον 1020
ἄψορρον ἤξεις ἐς φάος· Διδὸς δέ τοι
πτηγνὸς κύων, δαφοινὸς αἰετός, λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκκλητος ἔρπων δαιταλεὺς πανήμερος,
κελαινόβρωτον δ' ἦπαρ ἐκθοινάσεται.
τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν
"Αἰδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ.
πρὸς ταῦτα βούλευ'· ὥς ὃδ' οὐ πεπλασμένος, 1030
ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·
ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
πάπταινε καὶ φρόντιζε, μηδ' αὐθαδῖαν
εὐβουλίας ἄμεινον ἡγήσῃ ποτέ.

¹⁰⁸¹ ἐτήτυμος, Hartung.

Prometheus Bound ❧

things. But look thou, if thou pay no heed unto my words, how great a storm and monster wave of ills shall come upon thee that thou canst not flee : for first with thunder and with bolts of fire shall the father rend this rugged gorge in sunder and shall hide thy body, and an arm of rock shall bear thee up. And when thou hast brought to an end long length of time thou shalt come back to light ; 1020 and the winged hound of Zeus, I tell thee, a blood-red eagle, shall fiercely tear thy body, limb-meal, into great strips, coming, a guest unbidden, the livelong day, and shall sup off thy liver till it be gnawed to blackness. Of hardships such as these look not thou for any end, till some god appear to take thy pains upon himself and will to go to rayless Hades and the dusky depths round Tartaros. Therefore advise thee, since this is no feigned vaunt, but all too clearly spoken ; for the 1030 mouth of Zeus knows not how to utter falsehood, but shall bring every word to pass : and be thou wary and take heed, neither think that stubbornness is ever better than good counsel.

❧ Prometheus Bound

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
πιθοῦ· σοφῶ γὰρ αἰσχροὺς ἐξάμαρτάνειν.

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας 1040

ὄδ' ἐθώυξεν· πάσχειν δὲ κακῶς
ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν αἰκές.
πρὸς ταῦτ' ἐπ' ἐμοὶ ῥιπτέσθω μὲν
πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ'
ἐρεθιζέσθω βροντῇ σφακέλφ τ'
ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
αὐταῖς ῥίζαις πνεῦμα κραδαῖνοι,
κῦμα δὲ πόντου τραχεῖ ῥοθίῳ
ξυγώσειεν τῶν τ' οὐρανίων
ἄστρον διόδους· ἔς τε κελαινὸν

1050

Τάρταρον ἄρδην ῥίψειε δέμας
τοῦμδ' ἀνάγκης στερραῖς δίναις·
πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡ. τοιάδε μέντοι τῶν φρενοπλήκτων
βουλευμάτων' ἔπη τ' ἔστιν ἀκοῦσαι.
τί γὰρ ἐλλείπει μὴ οὐ παραπαίειν
ἢ τοῦδ' εὐχῇ; τί χαλᾷ μανιῶν;
ἀλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις

¹⁰⁴⁶ ἢ τοῦδ' εὐχῇ, Winckelmann. ἢ τοῦδ' ἐντυχῇ, M.

Prometheus Bound ❧

Cho. To us it seems that Hermes speaks not amiss,
in that he bids thee lay aside thy stubbornness
and seek after wise and profitable counsel.
Hearken to him, for to a wise man it is a
shameful thing to err.

Pro. Nothing new to me the tidings that he cries 1040
aloud ; but for an enemy to be ill-treated
at the hands of enemies is nowise shameful.
Therefore let two-edged wreathing fire be
hurled against me, and let air wax wrath with
thunder and with wrack of angry winds ; and
may a blast make Earth from out her depths
to tremble to her very roots, and with rough
surge gather together as a heap the sea waves
and the courses of the heavenly stars ; and 1050
may it lift on high and hurl my body into black
Tartaros in the stern whirlwinds of necessity.
Yet for all this shall he not bring me death.

Her. Surely this is to hearken to the counsels and
the words of the distraught. For wherein
does his prayer fall short of madness ? wherein
does he abate his raving ? Then do ye at

Prometheus Bound

- ξυγκάμνουσαι ταῖς τοῦδε τόπων
μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς, 1060
μὴ φρένας ὑμῶν ἡλιθιώσῃ
βροντῆς μύκημ' ἀτέραμνον.
- XO. ἄλλο τι φώνει καὶ παραμυθοῦ μ'
ὃ τι καὶ πείσεις· οὐ γὰρ δὴ πού
τοῦτό γε τλητὸν παρέσυρας ἔπος.
πῶς με κελεύεις κακότητ' ἀσκεῖν;
μετὰ τοῦδ' ὃ τι χρὴ πάσχειν ἐθέλω·
τοὺς προδότας γὰρ μισεῖν ἔμαθον.
κοῦκ ἔστι νόσος
τῇσδ' ἦντιν' ἀπέπτυσα μᾶλλον. 1070
- EP. ἄλλ' οὖν μέμνησθ' ἀγὼ προλέγω·
μηδὲ πρὸς αἵτης θηραθείσαι
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'
ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'
ὑμᾶς αὐτάς· εἰδύϊαι γὰρ
κοῦκ ἐξαίφνης οὐδὲ λαθραίως
εἰς ἀπέραντον δίκτυον αἵτης
ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.
- PP. καὶ μὴν ἔργῳ κοῦκέτι μύθῳ 1080
χθῶν σεσάλευται·
βρυχία δ' ἤχῳ παραμυκᾶται
βροντῆς, ἑλικες δ' ἐκλάμπουσι

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least, that have compassion on his afflictions, go
from these parts else-whither speedily, lest the 1060
harsh roar of thunder craze your wits.

Cho. Speak some other thing and give me counsel
wherewith thou shalt also win me ; for surely
this is an intolerable word that thou hast
swept into the torrent of thy speech. How
canst thou bid me play the coward ? With
him I would suffer what he must. For I
have learned to hate a traitor. And there is
no malady that I hate more than this. 1070

Her. Well then, remember that which I foretell ;
neither, when ye are hunted down by doom, find
fault with fortune, neither say at any time that
Zeus cast you into afflictions unforeseen ; not
so, but ye yourselves ; for with knowledge,
and not suddenly and secretly, will ye for your
folly be entangled in the illimitable net of
doom. [*Exit Hermes.*]

Pro. And now in very truth, no more in words, 1080
Earth is convulsed ; and the sound of thunder
from the depths rolls past, and wreathing
flames of lightning flash forth and whirlwinds

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στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν
εἰλίσσουσι· σκιρτᾷ δ' ἀνέμων
πνεύματα πάντων εἰς ἄλληλα
στάσιν ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρακται δ' αἰθὴρ πόντῳ.
τοιὰδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν
τεύχουσα φόβον στείχει φανερώς.
ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
αἰθὴρ κοινὸν φάος εἰλίσσων,
ἔσορᾷς μ' ὥς ἔκδικα πάσχω.

1090



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roll up dust ; and up leap blasts of all the
winds declaring war one on another, blast
against blast. And air and sea are con-
founded together. Such is the stroke of
Zeus that manifestly cometh upon me to work
me fear. O great my mother, O air that 1090
rollest light to all alike, thou seest me, how
unjust are my sufferings.



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12. *Kratos and Bia* were son and daughter of the Titan Pallas and of Styx, daughter of Okeanos. When Zeus rose against Kronos and the Titans, Okeanos accepted his rule, and Styx and her children zealously served him (*Hes. Theog.*, 383-401).

14. *συγγενὴ θεόν*. Hephaistos was son of Hera, the daughter of Kronos, the son of Ouranos, and Prometheus was, according to Æschylus, son of Themis Gaia, wife of Ouranos (see note on 211).

30. *Cf.* *Intro.*, p. 10.

34-35. *Cf.* *Intro.*, p. 9 and p. 12.

85. *προμηθέα*. *Cf.* *Intro.*, p. 1 note.

94. *τὸν μυριετῇ χρόνον*, lit. the space of 10,000 years, but here denoting simply a very long time, like the expression *τρῆις μυριάδας* (three times 10,000 years) in the line quoted by the Scholiast from *Prometheus the Firebringer*, in which he says he had been bound for 30,000 years. *Cf.* line 774 where Prometheus foretells his release in the fourteenth generation.

105. *Cf.* *Intro.*, p. 13.

150. *Cf.* *Intro.*, p. 9 and p. 12.

154. *Τάρταρον*, with the other Titans. *Cf.* 221, 222.

163. *Cf.* *Intro.*, p. 9.

170. *Cf.* *Intro.*, p. 13.

171. *τὸ νέον βούλευμα*, hints at the secret which gives Prometheus a hold over Zeus, viz. the knowledge that a marriage

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between Zeus and Thetis, if consummated, will result in loss of sovereignty to Zeus (764-770). Cf. *Introd.*, p. 13.

177. Cf. *Introd.*, p. 13.

186-189. Cf. *Introd.*, p. 9.

192-194. Cf. *Introd.*, p. 13.

207. Τιτᾶνας, children of Ouranos and Chthon=Gaia, i.e. brothers of Kronos.

211. Θέμις, καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία. Æschylus adapts to his own end the version that made Themis mother of Prometheus.

Themis is here identified with Gaia (Earth) in accordance with a local Athenian tradition. In 18 he calls the mother of Prometheus "right-judging Themis"; and in 874 "Titan Themis"; in 1091 he again definitely identifies her with Earth. Æschylus does not consistently adopt this version; for in *Eumenides*, 2, 3 he calls Themis the daughter of Gaia (see note on line 14 and cf. Hes. *Theog.*, 135). According to Hesiod, Klymene was the mother of Prometheus.

Cf. *Introd.*, pp. 12, 13.

214-215. Cf. *Introd.*, p. 12.

252. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατέκλωα. According to Hesiod, *Works and Days*, man came by hope in quite a different way (cf. *Introd.*, p. 2, note 2), but it is not clear from this whether Hesiod looked on Hope as a blessing or an ill.

260. Cf. *Introd.*, p. 13.

262. Cf. *Introd.*, p. 10.

267-270. Cf. *Introd.*, p. 13.

286. Okeanos's winged steed was probably a sea-horse or hippocamp.

291. συγγενὲς. Okeanos is son of Ouranos and Gaia (Hes. *Theog.*, 133) and brother of Themis (135). Cf. note on 211

311. γέγνωσκε σαυτὸν recalls the γνώθι σεαυτὸν, "know thyself," of the temple of Apollo at Delphi, which with μηδὲν ἄγαν, "nothing in excess" (cf. 320), formed two of the leading maxims of Greek morality.

312. Cf. *Intro.*, p. 12.

326. Cf. *Intro.*, p. 9.

333. πάντων μετασχὼν καὶ τετολμηκῶς ἔμοι. Sarcasm on Prometheus's part, for Okeanos had from the first kept clear of trouble (cf. 376 and see note on line 12).

349. καὶ κασιγνήτου τύχαι . . . Ἀτλαντος. Hesiod (*Theog.* 509) makes Atlas and Prometheus brothers, children of Titan Iapetos and Klymene. Æschylus alters the parentage of Prometheus, but keeps the relationship of Atlas and Prometheus.

Atlas had joined in the struggle of the Titans against Zeus.

350-351. κίον' οὐρανοῦ τε καὶ χθονὸς,
ὥμοις ἐρείδων.

In Homer, *Od.* i. 53, Atlas "of himself holds the tall pillars that keep both earth and sky apart." Æschylus retains the Homeric conception of Atlas, a development of which is given by Herodotus (iv. 184), who says the natives call Mount Atlas in Libya "a pillar of the sky."

353. τὸν γηγενῆ τε Κιλικίων οἰκῆτορα
ἀντρων . . . Τυφῶνα.

Typhon (cf. 370, Typhos) here identified with Typhoeus, youngest son of Gaia (Hes. *Theog.*, 821). Æschylus is following the same version of the story as Pindar (*Pyth.* 1) in making Typhon's home in the volcanic district of Cilicia, his seat of punishment beneath Etna in Sicily.

366-373. Æschylus combines two current explanations of the phenomena of volcanic eruptions, viz., the vomiting of fire by

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the imprisoned Titan and the smelting of metal by the smith, Hephaistos.

369-371. *ἐνθεν ἐκραγήσονται ποτε . . . γῆρας*. These lines recalling the eruption of Etna, 479-478, are in some points reminiscent of a passage of Pindar describing the same eruption (*Pyth.* i. 25-50). Cf. *Intro.*, p. 15.

378. Cf. *Intro.*, p. 13.

415. *Κολχίδος τε γᾶς ἐνοικοι
παρθένου*

For the Amazons cf. note on 707-734.

420. It seems unnecessary to reject *Αραβίας* on the score of geographical difficulty. For an interesting suggestion cf. Sikes and Willson's edition of *Æs.* *Prometheus Bound*, note *ad loc.*

428. *Ἀτλανθ'*. Cf. note on 349.

443-506. For Prometheus's gifts to man cf. *Intro.*, p. 3.

461. *μνήμην ἀπάντων, μουσομητόρ' ἐργάνην*. Memory was the mother of the muses (*Hes.*, *Theog.*, 54).

507. Cf. *Intro.* p. 10.

511. Cf. *Intro.*, p. 13.

516. *Μοῖραι τρίμορφοι μνήμονές τ' Ἐρινύες*. For the relation of Zeus to Fate and to the Erinyes cf. *Intro.*, p. 13, and on line 910.

524-525. Cf. *Intro.*, p. 13, and cf. 170.

551. *τὰν Διὸς ἀρμονίαν*. It is the "order" of Zeus, not yet to be identified with *ἡ πεπρωμένη*, which Prometheus transgressed in giving help to man (for which transgression he now suffers), and which man is impotent to change. Cf. line 834.

560. Hesione was daughter of Okeanos, though not of Tethys.

561. The story of Io, a crude tale having its origin in the belief in a real cow goddess, is differently treated in the dif-

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ferent plays of Æschylus. According to this play Io was the daughter of Inachos, king of Argos. Zeus loved her and wooed her in dreams, bidding her come to him to the Lernaean pastures, till at last her father, in obedience to a threatening oracle, drove her, against his will and hers, out of his house. Thereupon her form was changed and her mind distraught. Horned like a cow she hastened to the meadows of Lerna. It would seem that the change was effected by Zeus to attain his end (but cf. Tucker's *Supplices*, note on line 268); and this is the version followed by others (cf. Apoll. ii, 1-3. Ζεὺς τῇ μὲν κόρης ἀψάμενος ἐς βοῦν μετεμύρφωσε λευκὴν), but in the *Supplices*, where the descendants of Io turn to Zeus for help, it is the part of Æschylus to present Zeus in the character of the deliverer rather than the persecutor, and he there ascribes the change to the malice and jealousy of Hera, who further, according to both plays alike, to prevent their union, sets the myriad-eyed Argos to dog her steps and watch. Argos dies (by the hand of Hermes as we learn from the *Supplices*), but the gadfly, another device of Hera's, that in the *Prometheus* torments her from the moment of the transformation, maddens her, and drives her from land to land till she comes to Canopus on the Nile. Here at last (for in 897 she is still παρθένος) Zeus, by a touch of his hand (cf. *Supp.* 575), restores her senses and begets Epaphos, whose descendant, Herakles, is the destined deliverer of Prometheus. In early art Io is represented as a cow, but her introduction on the stage necessitated a modification of this; and with this play begins, in all likelihood, the conception of a cow-horned maiden (cf. R. Engelmann, *die Io Saga* in the *Jahrbuch des K. D. Arch. Inst.*, band xviii., 1903).

567. ἂ Δᾶ. This interpretation of the word Δᾶ is doubtful; others regard it as the vocative of Δᾶς, Zeus.

574. δόναξ, the pipe of Hermes with which he lulled to sleep Argos before killing him. Cf. Bevan's Translation, Introd., p. xxxiv., and the article of Engelmann already referred to.

636. κασιγνήτης πατρός. Inachos, a river god, father of Io, was son of Okeanos (Hes., *Theog.*, 337).

652. Lerna in Argos.

658. Pytho (Delphi) and Dodona in Epirus were both ancient oracular seats (see note on 830).

707. It is idle to try and follow the wanderings of Io on a map. It only results in confusion. Æschylus in all likelihood had himself no clear idea of his geography, but in citing names lately brought by travel to men's knowledge he counted on the newly-awakened interest in foreign countries, which we find again asserting itself in Herodotus.

707-734. Several of these places which he puts north of the Euxine lay really further south, viz., the Chalybians, the Caucasus, and the Amazons (cf. 415); but to reconcile this last with another tradition which put the Amazons south of the Euxine (cf. Her. iv. 110), he foretells a migration southward to Thermoscyra near the Thermodon. This last, however, to make the confusion worse, he places near Salmydessus, which is really nearer to the *Thracian Bosphorus*, at the other side of the Euxine. Thence Io is to pass the Cimmerian isthmus, which joins the Tauric Chersonese (the Crimea) and the mainland, and to cross the Maeotian Strait (Sea of Azov), which shall be called Bosphorus (passage of the cow) after her. This he regards as the boundary between Europe and Asia. Cf. *Prometheus Unbound*, quoted by Arrian, *Peripl. Pont. Eux.*, p. 19, where the Phasis is taken as the boundary. In the *Suppliees* Æschylus follows a different legend in this point too (cf. note

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on 561), and takes Io by a different route, including the *Thracian*, not the *Cimmerian*, Bosphorus.

756. Cf. *Introd.*, p. 13.

762. *κενοφρόνων βουλευμάτων*. Cf. line 171.

764. This (the new counsel of 171) is Prometheus's secret, with which he looks to buy his freedom from Zeus (cf. *Introd.*, p. 13). According to Pindar (*Isth.* vii.) Themis had foretold that, should Thetis wed with Zeus or with one of his brothers, she would bear a son better than his father (768).

770. *λυθείς* suggests the price at which Zeus could buy the secret (cf. 175). The chorus do not understand this, as is shown by their *ἄκοντος Διός* in the next line. Prometheus, ignoring this, tells of the deliverer who is fated to come in course of time to be the instrument of his release.

771. *ὁ λύσων*. Herakles who was, according to Aeschylus (774), thirteenth in descent from Io (cf. note on 94).

The Scholiast gives Io, Epaphos, Libye, Belos, Danaos, Hypermnestra, Abas, Proetos, Akrisios, Danae, Perseus, Elektryon, Alkmene, Herakles.

790. *ρεῖθρον, ἡπείρων ὄρον*, viz. Cimmerian Bosphorus resuming from 734.

790-815. Io's route becomes now more difficult than ever to follow. The places and people she is to pass, most of them fabulous, seem to lie vaguely to the south-east.

792. *πόντου*. Probably Pontus. Some take it of the Caspian.

794. *Φορκίδες*. The Graiai, daughters of Phorkys (*Hes. Theog.*, 270).

795. The Graiai were placed sometimes in the east and sometimes in the west. Here Aeschylus, though placing them

apparently in the east, gives them a description more fitted to the darkness of the west.

799. Γοργόνες. Also daughters of Phorkys (Hes. *Theog.*, 274).

803. Ζηνὸς ἀκραγεῖς κύνας. The meaning of ἀκραγεῖς is unknown; but at any rate the old translation "unbarking" must be abandoned.

In the *Class. Review* (xvi. 200) Mr. E. R. Bevan, on the ground that the eagle was the emblem of Akragas, suggests the existence of a Sicilian word with this meaning, on the analogy of σέλινον, parsley, which was taken as the emblem of Selinus, &c.

804. Herod. (iii. 116) tells how the Arimaspi "take the gold violently from the griffins," but he puts them in the north, whereas Aeschylus puts them in the south-east.

806. Πλούτων. Not mentioned elsewhere; is probably an invention (cf. Hybristes, 717).

809. ποταμὸς Ἀιθιοψ, probably the Nile above the cataracts. An old tradition made the Nile rise in the East.

811. καταβασμόν. The "little cataract," the tenth and last in descending.

Βυβλίνων ὄρων = the Papyrus mountains. Cf. Hybristes, 717, and Plouton, 806.

813. τὴν τρίγωνον χθόνα. The Delta.

814. ἀποικίαν. Canopus.

815. Cf. 846-852.

827. ὄχλον μὲν οὖν . . . λόγων. From Argos to the Molossian plains.

830. "The speaking oaks" of Dodona were a survival of the ancient tree cult. Cf. A. J. Evans on *Mycenaean Tree and Pillar Cult* in the *Journal of Hellenic Studies*, vol. xxi., part 1, 1901.

837. μέγαν κόλπον 'Ρέας. The "Ionian" sea, the Adriatic,— a false derivation. Cf. Ἴω and Ἰόνιος.

851. Ἐπαφόν. According to Herod. (iii. 28), Epaphos was identified with the Egyptian bull-god Apis, as Io with Isis; but the name was associated with the miraculous birth.

853. πέμπτη δ' ἀπ' αὐτοῦ γέννα π. Epaphos, Libye, Belos, Danaos, the Danaids.

The fifty daughters of Danaos were wooed by the fifty sons of Aegyptos, brother of Danaos. To escape the marriage they fled with their father to Argos, and claimed the help of the Argive king, as being themselves the descendants of Io, daughter of Inachos (king of Argos) (cf. *Supp.*). The next part of the story is told here. The Danaids were to pretend to consent to the marriage, but on the wedding night each was to kill her husband. One alone, Hypermnestra, spared her husband, Lynceus, and from them was descended Herakles, "famed with the bow," who is Prometheus's destined deliverer (see 774).

874. Τιτανὶς Θέμις. See note on 211.

908. ἔσται ταπεινός. Cf. *Introd.*, p. 13.

909. γάμον γαμεῖν. Cf. 764.

910. πατὴρ δ' ἀρὰ Κρόνου . . . θρόνων. Zeus sinned against his father Kronos when he drove him from his throne and hurled him, bound, to Tartaros. Such a sin could not fail to bring on him the curse of Kronos (cf. *Soph. Oed. Col.*) and the anger of the Erinyes, the avengers of a kinsman's wrong. This sin, which (cf. *Eum.* 640) is not, like the shedding of kindred blood, irreparable, Zeus expiates by the release of Kronos in the *Prometheus Unbound*.

913. Cf. *Introd.*, p. 13.

918-919. Cf. *Introd.*, p. 13.

920. τοῦτον παλαιστήν. The son of a marriage between Zeus and Thetis (cf. 768).

924. θαλασσίαν . . . τριάναν. In the passage from Pindar, *Isth.* vii., referred to on line 764, Themis says that a son born of a marriage between Thetis and Zeus or one of his brothers will wield a weapon mightier than the thunderbolt or the trident, with reference to Poseidon as a suitor as well as Zeus. Aeschylus focuses attention on Zeus by omitting the part of the story that refers to Poseidon, but in this passage his reference to the trident seems like a reminiscence of the Pindaric form of the story.

929. Cf. *Intro.*, p. 13.

936. Ἀδράστειαν = Nemesis. Cf. Plato, *Rep.* 451 A, προσκυνῶ δ' Ἀδράστειαν, a formula to avert the anger of the gods for proud words.

955. Cf. *Intro.*, p. 12.

957. δισσοὺς τυράννοῦς. Ouranos and Kronos.

958. Cf. *Intro.*, p. 13.

980-981. Cf. *Intro.*, p. 13.

989-991. Cf. *Intro.*, p. 13.

998. Cf. *Intro.*, p. 13.

1020. μακρὸν δὲ μῆκος. These lines foreshadow the events of the next play, the lost *Prometheus Unbound*. There Prometheus is represented as having been disgorged again by Earth, still bound to the rock and tormented by the eagle. Cf. *Intro.*, p. 6.

1027. πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων. This is flung at Prometheus as a condition that he could never hope to fulfil; but according to Apoll. 2, 5, 4, and 11, it actually was fulfilled in the person of Cheiron, who, wounded by Herakles, longed to die; but being an immortal god could not, till he was

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offered to Zeus by Herakles as a voluntary substitute for Prometheus. Cf. Introd., p. 6.

1040. Cf. Introd., p. 13.

1091. ὦ μητρὸς ἐμῆς σέβας. Gaia Themis, to whom and to Air his first appeal was made (87).

THE END

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